

Comm. J. S. Drummond

**THE
TWENTIETH
CENTURY
HOAX**



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**THE TWENTIETH
CENTURY HOAX**



HEAR NO EVIL . SEE NO EVIL . SPEAK NO EVIL

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THE TWENTIETH CENTURY HOAX

by

Comm. J. S. Drummond



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**Dedicated to the
Victims of Zionist
Tyranny**

Looking Back

In the beginning, when the world was young and the first Spring burst forth in all its glory, the earliest living thing, a little worm, gradually wriggled his head out of the soil and opened his eyes to the wonders around him, as he struggled to the surface and saw nature in all its splendour. He turned to survey the surroundings for other signs of life — and at once saw another worm close behind him. Then, with contempt and hatred, he shouted, “How dare you come here? I discovered this world; it belongs to me. Get out of my way.” And he made a vicious attempt to attack it—alas, only to realise that the object was his other half — his tail.

PREFACE

THIS book is not intended to be prejudicial to the Jewish people either as a race or as individuals. On the contrary, it has been written in the interests of Jewry as a whole. Its main purpose is to expose the most dangerous cause of all anti-Semitism, namely Zionist Imperialism, which is determined to use both Jews and Gentiles as blind instruments to achieve world hegemony.

Zionism differs from any religious or ideological fanaticism of the past by reason of its inherently destructive nature and policy. For it is bent on the ultimate disintegration of the economic, political and religious structure of the Western world as known to us today, so as to build upon its ruins the ruthless theocracy whose essence is the domination of all races by one small group of men. That being the case, it becomes the duty of all individuals who cherish liberty to oppose the spirit and deeds of Zionism wherever they can be detected ; to condemn, and to strive to put an end to their mission of

evil which, in the end, will destroy Jews and Gentiles alike.

To achieve its object, Zionism employs with equal determination the forces of Freemasonry and the ideological and military might of Communism to undermine the principles of liberty.

As Christians united against the evil deeds of certain fanatically intolerant Christians, so the Jews should unite to oppose the exertions of Zionism, which are responsible for the hoax which is being played upon the Jewish people. By so doing, the Jews will not only prevent an evil from spreading but will also ensure their own future by removing the most powerful cause of genuine anti-Semitism. For the tragic truth is that Zionism, far from being the protector of the Jews, is their most pernicious enemy, the relentless promoter — unless uprooted in time — of their ultimate ruin.

The very existence of our institutions, the whole fabric of civilised law, is threatened by the insidious menace of Zionism. The policy of the Zionists is promoted and inspired by vengeance. They are plotting against the West for the mastery of the world. Burning with hatred they are stultifying the falling Western culture with false values, at the same time building up the power of world Commun-

ism to bring about mutual annihilation of East and West. Zionism is feverishly creating a new world based on atheism, and has locked the great powers in an economic tangle which, in the near future, will ensure its own dominion over the human race. The political and spiritual bastions of the West are toppling under the onslaught of the economic spear-heads of Zionism, now firmly embedded in Western society.

This twentieth century hoax is rocking the earth. Its ruthless administration is a tragic reality. Its power has corrupted believers ; turned patriots into rebels ; dethroned monarchs, and mobilised the entire resources of East and West to suit its monstrous pattern, which is potentially capable of turning the world into a living tomb.

In the name of Communism, the tyrants would enslave the human race with the promise of freedom, which will, in fact, offer only the bleak alternative of world slavery or nuclear incineration. Zionists know and practise only one kind of freedom; Communism is their answer, their ultimate goal being total domination over all — **Zionism uber alles.**

Fascism in the twentieth century bears the onus for causing a second world war ; yet Fascism and Nazism were cunning by-products of Zionism.

manufactured for the deliberate purpose of arousing anti-Semitism. Perhaps it would be easier to say that both Fascism and Nazism were the stepping stones which enabled the Zionists to strengthen the military might of world Communism.

While the nations draw towards war, the malevolent forces of Zionism, supporting the opposing contestants, in the name of freedom, plan to build a new world from the charred wasteland of an atomised earth. This global conspiracy is in full activity now. Its ultimate aim is not only the total collapse of the West ; it is also the total extinction of all the liberties of contemporary man.

CHAPTER ONE

The Declared Aims of Zionism

The first Zionist Congress was held in Basle in 1897, under the Presidency of Theodor Herzl, a Hungarian-born assimilated Jew, who believed that the only security for the Jewish people lay in a state of their own. The declared aim of the Zionist movement was to establish a national home for the Jews in Palestine. The movement was opposed by Jews who had become assimilated in the countries in which they lived, because they felt it to be a threat to their security. Although the original object has been achieved in the State of Israel, Zionism continues to be internationally engaged in promoting the welfare of Israel.

The real aim of Zionism is now, as it has always been, the domination of the world, the complete wrecking of the Christian religion (see Protocol No. 17), and the subjugation of the Gentiles. All Jewish communities are compelled by discipline, and

loyalty to their faith, to subscribe to the Zionist organisation, which does not scruple in pursuit of its ends to use means harmful and dangerous to fellow-Jews.

The creation of the State of Israel, satisfying the original need of a national home, has also served the purpose of organising and directing an international force, which openly furthers Jewish interests, while secretly it is the controlling power behind international Communism. In the words of a leading American Zionist, Louis Marshall, "Zionism is but an incident of a far-reaching plan : it is merely a convenient peg on which to hang a powerful weapon."

In the twentieth century, the most "powerful weapon" is international Communism. Karl Marx, a German Jew, expounded a revolutionary theory which has been realised as a disintegrating force undermining authority, demolishing accepted principles and values, and proclaiming the freedom of the individual. This formula of anarchy, first successfully applied in Russia in 1917, has paved the way for a series of revolutions, political, economic and military, which have enabled their instigators to expropriate land by subverting the social order and destroying the governing classes (e.g., in Ger-

many, Italy and Spain, etc. See Chapter III on the Zionist origin of the Russian revolution.)

Communism is not the only "powerful weapon". The democratic system of government in Britain dates from the seventeenth century ; by 1850 it had been adopted by the majority of Western nations under pressure from Zionism, the hidden agent of social unrest and revolution. This alien organisation has made use of the freedoms of democracy to influence the political and moral outlook of democratic citizens, seeking to divorce them from their traditional beliefs and way of life. Exploiting freedom of speech, they have worked through the medium of the Press; exploiting freedom of association, they exert their influence through secret societies (Freemasonry in particular) and cultural groups ; and using the political equality conceded to them by a democratic government, they operate through the Labour Party. A carefully conditioned public has been persuaded to accept a substitute for democracy. Skilful and persistent propaganda and intrigue has effected a moral decay which has made the staunchest British subject — under the serious handicap of freedom of speech and action and the illusion of democratic liberty! — susceptible to the pro-Communist argu-

ments of the Labour Party. The party political system enables the Zionist leaders to dictate their policy, by using one party against another, or causing internal strife in any party, as it suits their purpose. Under cover of democracy, they escape detection or arrest, for under democratic law they must be charged with a recognised crime. The freedom of opinion and speech; freedom of association; and protection from arbitrary interference by the government, opens the way to world domination. The same freedoms allowed Karl Marx to write undisturbed "Das Kapital".

The Jewish Agency, formed in 1929, is the link between Israel-Moscow and the leading diplomatic missions spanning the world. It controls and directs the Jewish communities, and is a recognised legal body which advises on world affairs, political, economic and social. For all practical purposes in the present century, the Jewish Agency is a military mission, exercising arbitrary power over the Jewish people, their institutions and organisations. Jews living outside Israel cannot escape or avoid the absolute authority of the governing group, whose vigilance and discipline is maintained on the lines of a police state.

The third "powerful weapon" is economic. The

Jewish Agency directs the economic penetration of countries outside the Communist bloc with a view to financial control of the country in question and of its foreign trade. The implications of such alien control are obvious.

More subtle, but equally effective, is the diversion of liberal and enlightened minds to a mode of thought whose expression influences public opinion in a direction favourable to the purpose of Zionism, which is to impose on the "free" people of the world an alien ideology hostile to the belief that faith alone can hold in check the gathering forces of anarchy.

The purpose and methods of the Zionist movement are set out in the Protocols of the Meetings of the Elders of Zion. The vital importance of this document lies not in its authenticity or otherwise, but in its unmistakable relation to historical events, the relation of cause and effect. The "Protocols" are a detailed description of an organisation, of whose existence there is indisputable proof, whose fanatical aim is unequivocally stated, with an analysis of the unscrupulous and ruthless means by which it is to be achieved. They speak for themselves.

"Das Kapital", "The Protocols" and "Mein Kampf" are three Zionist-inspired publications

which have played a leading role in world events. Each of the three has brought persecution, suffering and death to millions of innocent people. A high proportion of the victims have been Jews, victims of the fanatical ambition of men of their own race and faith, the leaders of the Zionist movement. Each of the three was initiated or made use of by the same organisation, for the same purpose : to further by every means the purpose of Zionism to rule the world.

The text of the Protocols of the Elders of Zion is published in the next chapter, since, although they were published later than "Das Kapital", the organisation they describe has been in existence in some form for centuries. The publication of the Protocols in Russia in 1901 (they were received by the British Museum in 1906) was the direct result of Zionist action. This document, said to be a Christian forgery attacking the Jews, was handed to a Russian agent in France by a Jew, Joseph Schorst, a member of the Mizraim Lodge in Paris. The agent, the daughter of a Russian General (Mlle. Justine Glinka), sent the Protocols to Russia. They were published in Russia because such an inflammable piece of evidence could not be printed in Europe. They were therefore printed in

Russia in several languages, smuggled into Europe, and made available to the public free of charge ; setting in motion a chain of events which led to revolutions and wars. Since then, the Zionists have in fact become a recognised body of men which organises exploitation of Jews and Gentiles in a fanatical drive to bring about the collapse of the West, in order to realise their aim of full hegemony over the Western world. Zionists, who owe both their origin and allegiance to the East, serve no other interests than those of Zionism, using Jews and Gentiles as a means to achieve their one and only purpose — world supremacy.

Допущено к печати. Москва, 28 сентября 1905 года.



The subtitle page from the 2nd edition (1905) with the words: "Passed by the Censor Moscow, 28th of September, 1905". The British Museum Library stamp is shown.

CHAPTER 2

Protocols of the Elders of Zion

Text as given by Victor E. Marsden in **Protocols of the Learned Elders of Zion**, the Britons Publishing Company, 111a Westbourne Grove, London, W.2

INTRODUCTION

TO THE EIGHTY-FIRST IMPRESSION

The **Protocols of the Learned Elders of Zion** may be briefly described as a blueprint for the domination of the world by a secret brotherhood. Whatever may be the truth about their authorship — and, as will be shown, this has been the subject of bitter dispute — there can be no doubt that the world society to which they look forward is nothing more or less than a world police state.

The book in which the **Protocols** were first embodied was published by Professor Sergyei A. Nilus in Russia in 1905, a copy being received in the British Museum on August 10th, 1906. Professor Nilus's concern was to expose what he believed to be a ruthless, cold-blooded conspiracy for the destruction of Christian civilisation. Earlier, in August and September, 1903, the Russian newspaper *Snamja* has published the **Protocols**, and they are also believed to have been published in the winter of 1902/1903 in the newspaper *Monkowskija Wiedomosti*. They remained unknown outside Russia, however, until after the Bolshevik Revolution, when

Russian emigrants brought Nilus's book to North America and Germany.

The similarity between what was forecast in the **Protocols** and the fate which had befallen Russia under the Bolsheviks was so marked that, after these long years of neglect, they rapidly became one of the most famous (or notorious) documents in the world.

In Bolshevik Russia, the penalty for their mere possession was death. It remains so to this day, both in the Soviet Union and in the Satellite countries. Outside the Iron Curtain, in South Africa possession of the **Protocols** is also forbidden by law, although the penalty is less drastic.

As a result of their rapidly growing fame, numerous attempts were made to discredit the **Protocols** as a forgery. But it was not until 1933 that the Jews resorted to legal action. On 26th June, 1933, the Federation of Jewish Communities of Switzerland and the Berne Jewish Community brought an action against five members of the Swiss National Front, seeking a judgement that the **Protocols** were a forgery and a prohibition of their publication. The procedure of the Court was astounding, the provisions of the Swiss Civil Code being deliberately set aside. Sixteen witnesses called by the plaintiffs were heard, but only one of the 40 witnesses called by the defendants was allowed a hearing. The judge allowed the plaintiffs to appoint two private stenographers to keep the register of proceedings during the hearing of their witnesses, instead of entrusting the task to a Court official.

In view of these and similar irregularities, it was not surprising that, after the case had lasted just on two years, the Court pronounced the **Protocols** to be a forgery and demoralising literature. The decision was given on 14th May, 1935, but it was announced in the Jewish Press before it was delivered by the Court!

On 1st November, 1937, the Swiss Court of Criminal Appeal quashed this judgment in its entirety. Jewish propagandists, however, still declare that the **Protocols** have been "proved" to be a forgery.

Among the evidence relied upon by the plaintiffs was that of a notorious Russian adventuress named Radziwill, who had served a prison sentence for forgery. She declared that the **Protocols** were drawn up in 1905 after the Russo-Japanese war. As has been shown, they had already been published in Russia earlier than this, and there is evidence of their existence as far back as 1895.

It was natural that the Jews should try to discredit the **Protocols**, for their growing fame was focussing more public attention on other revealing utterances.

In the year 1844, on the eve of the Jewish inspired revolutionary outbreaks in Europe of 1848, Benjamin Disraeli, whose real name was Israel, published his novel, **Coningsby**. In it he describes how the character, Sidonia, meets Jews in key positions in every foreign court he visits. He then says :—

"So you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes."

In Disraeli's **The Life of Lord George Bentinck**, written in 1852, there occurs this quotation :—

"The influence of the Jews may be traced in the last outbreak of the destructive principle in Europe . . . the abrogation of property are proclaimed by the Secret Societies which form Provisional Governments and men of Jewish Race are found at the head of every one of them. The people of God co-operate with atheists ; the most skilful accumulators of property ally themselves with Communists ; the peculiar and chosen Race touch the hand of all the scum and low castes of Europe ; and all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure."

Max Nordau, a Jew, speaking at the Zionist Congress at Basle in August 1903, made this astonishing "prophecy":—

"Let me tell you the following words as if I were showing you the rungs of a ladder leading upward and upward : Herzl, the Zionist Congress, the English Uganda proposition, the future world war, the peace conference, where with the help of England a free and Jewish Palestine will be created."

Walter Rathenau, the Jewish banker behind the Kaiser,

writing in the German *Weiner Frei Presse*, December 24th 1912, said :—

"Three hundred men, each of whom knows all the others, govern the fate of the European continent, and they elect their successors from their entourage."

Confirmation of Rathenau's statement came 20 years later in 1931 when Jean Izoulet, a prominent member of the Jewish Alliance Israelite Universelle, wrote in his *Paris la Capitale des Religions* :—

"The meaning of the history of the last century is that today 300 Jewish financiers, all Masters of Lodges, rule the world."

The London *Jewish Chronicle*, on April 4th, 1919, declared :—

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."

and on March 15th, 1923, the *Jewish World* asserted :—

"Fundamentally Judaism is Anti-Christian."

These and many similar assertions from Jewish sources were damaging enough from the Jewish point of view. Taken in conjunction with the *Protocols*, with which more and more people were becoming familiar, they were damning.

The attitude of many people whose concern over the growing attack on Christian civilisation was rapidly increasing was summed up by the late Henry Ford senior, the founder of the world-famous motor manufacturing company. In an interview published in the *New York World* on February 17th, 1921, Mr. Ford declared :

"The only statement I care to make about the *Protocols* is that they fit in with what is going on. They are sixteen years old, and have fitted the world situation up to this time. **THEY FIT IT NOW**"

Those who, like Henry Ford, could see that "they fit it now" only sixteen years after Nilus's first publication of the *Protocols*, naturally tended to concentrate their attention on this relatively recent phenomenon of Bolshevism. Few of them then understood the equally dangerous, if more insidious, danger of Internationalism.

"Agentur" appears to be adopted from the original text and it means the whole body of agents and agencies made use of by Elders, whether members of the tribe or their Gentile tools.

By "the Political" Mr. Marsden means, not exactly the "body politic" but the entire machinery of politics.

II — The Symbolic Snake of Judaism

Protocol III opens with a reference to the Symbolic Snake of Judaism. In his Epilogue to the 1905 Edition of the *Protocols* Nilus gives the following interesting account of this symbol:—

According to the records of secret Jewish Zionism, Solomon and other Jewish learned men already, in 929 B.C., thought out a scheme in theory for a peaceful conquest of the whole universe by Zion.

As history developed, this scheme was worked out in detail and completed by men who were subsequently initiated in this question. These learned men decide by peaceful means to conquer the world for Zion with the slyness of the Symbolic Snake, whose head was to represent those who have been initiated into the plans of the Jewish administration, and the body of the Snake to represent the Jewish people. The administration was always kept secret, even from the Jewish nation itself. As this Snake penetrated into the hearts of the nations which it encountered it undermined and devoured all the non-Jewish power of these States. It is foretold that the Snake has still to finish its work, strictly adhering to the designed plan, until the course which has to run is closed by the return of its head to Zion and until, by this means, the Snake has completed its round of Europe and has encircled it — and until, by dint of enchaining Europe, it has encompassed the whole world. This it is to accomplish by using every endeavour to subdue the other countries by an economical conquest.

The return of the head of the snake to Zion can only be accomplished after the power of all the Sovereigns of Europe has been laid low, that is to say, when by means of

economic crises and wholesale destruction effected everywhere, there shall have been brought about a spiritual demoralisation and a moral corruption, chiefly with the assistance of Jewish women masquerading as French, Italians, etc. These are the surest spreaders of licentiousness into the lives of the leading men at the heads of nations.

A map of the course of the Symbolic Snake is shown as follows:— Its first stage in Europe was in 429 B.C. in Greece, where, about the time of Pericles, the Snake first started eating into the power of that country. The second stage was in Rome in the time of Augustus, about 69 B.C. The third in Madrid in the time of Charles V, in A.D. 1552. The fourth in Paris about 1790, in the time of Louis XVI. The fifth in London from 1841 onwards (after the downfall of Napoleon). The sixth in Berlin in 1871 after the Franco-Prussian war. The seventh in St. Petersburg, over which is drawn the head of the Snake under the date of 1881.

All these states which the Snake traversed have had the foundations of their constitutions shaken, Germany, with its apparent power, forming no exception to the rule. In economic conditions England and Germany are spared, but only till the conquest of Russia is accomplished by the Snake, on which at present (i.e., 1905) all its efforts are concentrated. The further course of the Snake is not shown on this map, but arrows indicate its next movement towards Moscow, Kieff and Odessa.

It is now well known to us to what extent the latter cities form the centres of the militant Jewish race. Constantinople is shown as the last stage of the Snake's course before it reaches Jerusalem. (This map was drawn years before the occurrence of the "Young Turk" — i.e., Jewish — Revolution in Turkey).

III — The term GOYIM

The term "Goyim", meaning Gentiles or non-Jews, is used throughout the **Protocols** and is retained by Mr. Marsden. —

PROTOCOL 1

Right lies in Might. Freedom — an idea only. Liberalism. Gold. Faith. Self-Government. Despotism of Capital. The internal foe. The Mob. Anarchy. Politics versus Morals. The Right of the Strong. The Invincibility of Jew-Masonic authority. And justifies Means. The Mob a Blind Man. Political A.B.C. Party Discord. Most satisfactory form of rule — Despotism. Alcohol. Classicism. Corruption. Principles and rules of the Jew-Masonic Government. Terror. "Liberty, Equality, Fraternity." Principles of Dynastic Rule. Annihilation of the privileges of the Goy Aristocracy (i.e. non-Jew). The New Aristocracy. The psychological calculation. Abstractness of "Liberty." Power of Removal of representatives of the people.

PUTTING aside the phrases we shall speak of the significance of each thought : by comparisons and deductions we shall throw light upon surrounding facts.

What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the goyim (i.e., non-Jews).

It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorisation, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.

What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

In the beginnings of the structure of society they were subjected to brutal and blind force; afterwards — to Law which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force.

Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to

one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears: the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

In our day the power which has replaced that of the rulers who were liberal is the power of Gold. Time was when Faith ruled. The idea of freedom is impossible of realisation because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganised mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes — in any case it can be accounted irretrievably lost: it is in our power. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the state, willy-nilly, must take hold of: if not — it goes to the bottom.

Should anyone of a liberal mind say that such reflections as the above are immoral I would put the following questions:—If every State has two foes and if in regard to the eternal foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defence, to attack him by night or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure of society and the commonweal, be called immoral and not permissible?

Now, however, more than half a century after Nilus's publication of the **Protocols**, the reality of that danger must be crystal clear to anybody who views the world situation objectively.

The **Protocols** are full of references to a "super-Government". Protocol VI, for example, states :—

"In every possible way we must develop the significance of our super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us."

That is exactly the way in which the United Nations organisation, set up at the end of the second World War, is represented to those who voluntarily submit to it.

It is exactly the way the various United Nations special agencies — U.N.E.S.C.O. (U.N. Educational, Scientific and Cultural Organisation); I.L.O. (International Labour Organisation); W.H.O. (World Health Organisation); F.A.O. (Food and Agriculture Organisation); Commission on Human Rights; Genocide Convention, etc.—are represented.

For some years there has been in existence an international organisation calling itself the World Association of Parliamentarians for World Government, which pursues the same objective as that of another long-established international organisation, Federal Union. This body does not disguise the fact that the United Nations, by means of a few relatively minor changes in its Charter, could be transformed virtually overnight into a World Government.

There has long been agitation for the creation of a World Police Force. This would enable the United Nations super-Government to function as the master of an all-powerful World Police State, and the closing years of the 1950's have seen the agitators for a World Police Force come close to achieving their objective. The U.N. Emergency Force, established after the Suez crisis of 1956, has been openly regarded as a "pilot scheme".

Should the few changes in the Charter necessary to transform the U.N. into a super-Government be made, it will have in the special agencies ready made Ministries of Education

(or Propaganda), Labour, Health, Food and Agriculture, "Justice" etc.

Can it be accident that these things are so accurately foreshadowed in the Protocols?

The full-scale World super-Government is not the only, nor perhaps the most immediate, danger. It is obvious to everyone that the nations of the East are being herded into subjection under the dominance of the Soviet Union. But what of the nations of the West? Are they really the "free nations" which they are popularly supposed to be?

Far from it! They are being herded into the same sort of pen as are the nations of the East under Communism — and often on the pretext that this is the only way in which they can save themselves from Communism. Late in 1957, the process had gone far enough to be given an official name. That name was the "policy of inter-dependence".

The nations of the West are being controlled internationally on the political, military and economic levels. They are rapidly in process of being controlled also on the social level. All alike are being told that their only hope lies in a surrender of national sovereignty.

National Parliaments must give way to such bodies as the Council of Europe or the Atlantic Council. National Forces must be submerged in such bodies as the North Atlantic Treaty Organisation (N.A.T.O.), the Baghdad Pact or the South-East Asia Treaty Organisation (S.E.A.T.O.), so that no nation has control over its own means of defence. National economies must be submerged in such bodies as the Organisation for European Economic Co-operation (O.E.E.C.), the European Payments Union (E.P.U.) or the World Bank, so that no nation has control over its own economic destiny.

Even on the social level, individual national distinctions must disappear. For example, under the "Common Market" Treaty which unites six European nations on the economic plane, provision is made for the "equalisation of social policies". And strenuous efforts have been made to herd other European nations, Great Britain among them, into

this same pen in the associated European Free Trade Area.

In 1934, when the leader of the British Labour Party (Mr. Clement Attlee) told the party's annual conference :—

"We are deliberately putting loyalty to a world order above loyalty to our own country" he was widely execrated.

Twenty-three years of propaganda, however, leave their mark, and when, in 1957, a Conservative Prime Minister of Britain told the British people that they must surrender some of their national sovereignty to an unknown international cabal, scarcely a voice was raised in protest. At the close of 1957 there was an official declaration of the British Government's support for the plan which was foreshadowed in the *Protocols* over sixty years ago. The Earl of Gosford, Joint Parliamentary Under-Secretary of State for Foreign Affairs, said in the House of Lords on 7th November, 1957 :—

"Her Majesty's Government are fully in agreement with World Government. We agree that this must be the goal, and that every step that is humanly possible must be taken to reach that goal."

All over the world, "federation", "integration", "regionalisation" and "inter-dependence" are the order of the day. All this is foreshadowed in the *Protocols*, published more than half-a-century ago by Sergyei Nilus, which, we are told, are a forgery.

Can all this be coincidence? Could any forger be so prescient?

Or are the *Protocols* what Nilus and many others believed them to be — the blueprint of a conspiracy to destroy Christian civilisation and place the whole world under the domination of a small, select cabal?

NOTES

I — "AGENTUR" and "The Political"

There are two words in this translation which are unusual, the word "Agentur" and "political" used as a substantive.

"Agentur" appears to be adopted from the original text and it means the whole body of agents and agencies made use of by Elders, whether members of the tribe or their Gentile tools.

By "the Political" Mr. Marsden means, not exactly the "body politic" but the entire machinery of politics.

II — The Symbolic Snake of Judaism

Protocol III opens with a reference to the Symbolic Snake of Judaism. In his Epilogue to the 1905 Edition of the **Protocols** Nilus gives the following interesting account of this symbol :—

According to the records of secret Jewish Zionism, Solomon and other Jewish learned men already, in 929 B.C., thought out a scheme in theory for a peaceful conquest of the whole universe by Zion.

As history developed, this scheme was worked out in detail and completed by men who were subsequently initiated in this question. These learned men decide by peaceful means to conquer the world for Zion with the slyness of the Symbolic Snake, whose head was to represent those who have been initiated into the plans of the Jewish administration, and the body of the Snake to represent the Jewish people — the administration was always kept secret, even from the Jewish nation itself. As this Snake penetrated into the hearts of the nations which it encountered it undermined and devoured all the non-Jewish power of these States. It is foretold that the Snake has still to finish its work, strictly adhering to the designed plan, until the course which has to run is closed by the return of its head to Zion and until, by this means, the Snake has completed its round of Europe and has encircled it — and until, by dint of enchainning Europe, it has encompassed the whole world. This it is to accomplish by using every endeavour to subdue the other countries by an economical conquest.

The return of the head of the snake to Zion can only be accomplished after the power of all the Sovereigns of Europe has been laid low, that is to say, when by means of

economic crises and wholesale destruction effected everywhere, there shall have been brought about a spiritual demoralisation and a moral corruption, chiefly with the assistance of Jewish women masquerading as French, Italians, etc. These are the surest spreaders of licentiousness into the lives of the leading men at the heads of nations.

A map of the course of the Symbolic Snake is shown as follows:— Its first stage in Europe was in 429 B.C. in Greece, where, about the time of Pericles, the Snake first started eating into the power of that country. The second stage was in Rome in the time of Augustus, about 69 B.C. The third in Madrid in the time of Charles V, in A.D. 1552. The fourth in Paris about 1790, in the time of Louis XVI. The fifth in London from 1841 onwards (after the downfall of Napoleon). The sixth in Berlin in 1871 after the Franco-Prussian war. The seventh in St. Petersburg, over which is drawn the head of the Snake under the date of 1881.

All these states which the Snake traversed have had the foundations of their constitutions shaken, Germany, with its apparent power, forming no exception to the rule. In economic conditions England and Germany are spared, but only till the conquest of Russia is accomplished by the Snake, on which at present (i.e., 1905) all its efforts are concentrated. The further course of the Snake is not shown on this map, but arrows indicate its next movement towards Moscow, Kieff and Odessa.

It is now well known to us to what extent the latter cities form the centres of the militant Jewish race. Constantinople is shown as the last stage of the Snake's course before it reaches Jerusalem. (This map was drawn years before the occurrence of the "Young Turk" — i.e., Jewish — Revolution in Turkey).

III — The term GOYIM

The term "Goyim", meaning Gentiles or non-Jews, is used throughout the **Protocols** and is retained by Mr. Marsden.

PROTOCOL 1

Right lies in Might. Freedom — an idea only. Liberalism. Gold. Faith. Self-Government. Despotism of Capital. The internal foe. The Mob. Anarchy. Politics versus Morals. The Right of the Strong. The Invincibility of Jew-Masonic authority. End justifies Means. The Mob a Blind Man. Political A.B.O. Party Discord. Most satisfactory form of rule — Despotism. Alcohol. Classicism. Corruption. Principles and rules of the Jew-Masonic Government. Terror. "Liberty, Equality, Fraternity." Principles of Dynastic Rule. Annihilation of the privileges of the Goy-Aristocracy (i.e. non-Jew). The New Aristocracy. The psychological calculation. Abstractness of "Liberty." Power of Removal of representatives of the people.

PUTTING aside fine phrases we shall speak of the significance of each thought : by comparisons and deductions we shall throw light upon surrounding facts.

What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the goyim (i.e., non-Jews).

It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorisation, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.

What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

In the beginnings of the structure of society they were subjected to brutal and blind force; afterwards — to Law which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force.

Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to

one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

In our day the power which has replaced that of the rulers who were liberal is the power of Gold. Time was when Faith ruled. The idea of freedom is impossible of realisation because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganised mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes — in any case it can be accounted irretrievably lost: it is in our power. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not — it goes to the bottom.

Should anyone of a liberal mind say that such reflections as the above are immoral I would put the following questions:—If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defence, to attack him by night or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure of society and the commonweal, be called immoral and not permissible?

Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made, and when such objection may find more favour with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, customs, traditions and sentimental theorism, fall a prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.

The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make-believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the goyim, but we must in no wise be guided by them.

Our right lies in force. The word "right" is an abstract thought and proved by nothing. The word means no more than :— Give me what I want in order that thereby I may have proof that I am stronger than you.

Where does right begin? Where does it end?

In any State in which there is a bad organisation of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right — to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.



Professor Nilus was a priest in the Orthodox Church in Russia. He published the first Russian language edition in 1905. In his introduction he says that a manuscript had been handed to him about four years before by a friend, who vouched that it was a true translation of an original document stolen by a woman from one of the most influential and highly initiated leaders of Freemasonry, at the end of a meeting of the initiated in France, "that nest of Jewish-masonic conspiracy." Nilus adds that the Protocols are not exactly minutes of meetings, but a report, with a part apparently missing, made by some powerful person.

Nilus admits the impossibility of producing written or oral proof of the authenticity of this document and says that we must be satisfied with the circumstantial evidence which abounds.

In January, 1917, Nilus had prepared a second edition, but before it could be put on the market the revolution of March 1917 had taken place and Kerenski ordered the whole edition to be destroyed. Later Nilus was arrested by the Bolshevik Cheka, imprisoned and tortured. He was exiled and died in Vladimir on 13th January, 1929.



A type-written copy of the Protocols on rice paper circulated in Siberia. It was taken from the 4th edition (1917) of Nilus. There are a number of interesting notes by an unknown editor. Taken to America from Vladivostok in August 1919.

1

Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.

Out of the temporary evil we are now compelled to commit will emerge the good of an unshakeable rule, which will restore the regular course of the machinery of the national life, brought to naught by liberalism. The result justifies the means. Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.

Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labour of many centuries brought to naught.

In order to elaborate satisfactory forms of action it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and unreasoning force, ever at the mercy of a suggestion from any side. The blind cannot lead the blind without bringing them into the abyss; consequently members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

Only one trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet.

A people left to itself, that is, to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honours and disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies to form judgments, to deal with the affairs of the country, which cannot be mixed up with personal interests? Can they defend themselves from an external foe? It is unthinkable, for a plan broken up into as many parts as there are heads in the mob loses all homo-

geneity, and thereby becomes unintelligible and impossible of execution.

It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State: from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilisation which is carried on not by the masses but by their guide, whosoever that person may be. The mob is a savage and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.

Behold the alcoholised animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. The peoples of the goyim are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents — by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the goyim. In the number of these last I count also the so-called "society ladies," voluntary followers of the others in corruption and luxury.

Our countersign is — Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty.

Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war by less

noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain but also in the name of duty, for the sake of victory, we must keep to the programme of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are merciless for all disobedience to cease.

Far back in ancient times we were the first to cry among the masses of the people the words "Liberty, Equality, Fraternity," words many times repeated since those days by stupid poll-parrots who from all sides round flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the goyim, the intellectuals, could not make anything out of the uttered words in their abstractness; did not note the contradiction of their meaning and interrelation; did not see that in nature there is no equality, cannot be freedom; that Nature itself has established inequality of minds, of characters, and capacities, just as immutably as she has established subordination to her laws; never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are in regard to the political, the same blind men as the mob itself, that the adept, though he be a fool, can yet rule, whereas the non-adept, even if he were a genius, understands nothing in the political — to all these things the goyim paid no regard: yet all the time it was based upon these things that dynastic rule rested: the father passed on to the son a knowledge of the course of political affairs in such wise that none should know it but members of the dynasty and none could betray it to the governed. As time went on the meaning of the dynastic transference of the true position of affairs in the

political was lost, and this aided the success of our cause.

In all corners of the earth the words "Liberty, Equality, Fraternity" brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at work boring into the well-being of the goyim, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the goya States. As you will see later, this helped us to our triumph: it gave us the possibility, among other things, of getting into our hands the master card — the destruction of the privileges, or in other words of the very existence of the aristocracy of the goyim, that class which was the only defence peoples and countries had against us. On the ruins of the natural and genealogical aristocracy of the goyim we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned elders provide the motive force.

Our triumph has been rendered easier by the fact that in our relations with the men whom we wanted we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyse initiative, for it hands over the will of men to the disposition of him who has bought their activities.

The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

It is this possibility of replacing the representatives of the people which has placed them at our disposal, and, as it were, given us the power of appointment.

PROTOCOL 2

Economic Wars — the foundation of the Jewish predominance. Figure-head government and "secret advisers." Successes of destructive doctrines. Adaptability in politics. Part played by the Press. Cost of gold and value of Jewish sacrifice.

IT is indispensable for our purposes that wars, so far as possible, should not result in territorial gains: war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give the strength of our predominance, and this state of things will put both sides at the mercy of our international agentur; which possesses millions of eyes ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.

The administrators, whom we shall choose from among the public with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government and will therefore easily become pawns in our game in the hands of men of learning and genius, who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have, to fit them for rule, been drawing the information they need from our political plans, from the lessons of history, from observations made of the events of every moment as it passes. The goyim are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them — let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them, let that play the principal part which we have persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our

press, arousing a blind confidence in these theories. The intellectuals of the goyim will puff themselves up with their knowledges and without any logical verification of them will put into effect all the information available from science, which our agentur specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, Nietzsche-ism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the goyim.

It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system, of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.

In the hands of the States of to-day there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the goyim States have not known how to make use of this force; and it has fallen into our hands. Through the Press we have gained the power to influence while remaining ourselves in the shade; thanks to the Press we have got the gold in our hands, notwithstanding that we have had to gather it out of oceans of blood and tears. But it has paid us, though we have sacrificed many of our people. Each victim on our side is worth in the sight of God a thousand goyim.

PROTOCOL 3

The Symbolic Snake and its significance. The instability of the constitutional scales. Terror in the palaces. Power and ambition. Parliaments "talkeries," pamphlets. Abuse of power. Economic slavery. "People's Rights." Monopolist system and the aristocracy. The Army of Mason-Jewry. Decrescence of the Goyim. Hunger and rights of capital. The mob and the coronation of "The Sovereign Lord of all the World." The fundamental precept in the programme of the future Masonic national schools. The secret of the science of the structure of society. Universal economic crisis. Security of "ours" (i.e., our people, Jews). The despotism of Masonry—the kingdom of reason. Loss of the guide. Masonry and the great French Revolution. The King-Despot of the blood of Zion. Causes of the invincibility of Masonry. Part played by secret masonic agents. Freedom.

TODAY I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolise our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful vice.

The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn. The goyim are under the impression that they have welded them sufficiently strong and they have all along kept on expecting that the scales would come into equilibrium. But the pivots — the kings on their thrones — are hemmed in by their representatives, who play the fool, distraught with their own uncontrolled and irresponsible power. This power they owe to the terror which has been breathed into the palaces. As they have no means of getting at their people, into their very midst, the kings on their thrones are no longer able to come to terms with them and so strengthen themselves against seekers after power. We have made a gulf between the far-seeing Sovereign Power and the blind force of the people so that both have lost all meaning, for like the blind man and his stick, both are powerless apart.

In order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up authority as a target for every ambition. Of States we have made gladiatorial arenas where a host of confused issues contend A little more, and disorders and bankruptcy will be universal

Babblers inexhaustible have turned into oratorical contests the sittings of Parliament and Administrative Boards. Bold journalists and unscrupulous pamphleteers daily fall upon executive officials. Abuses of power will put the final touch in preparing all institutions for their overthrow and everything will fly skywards under the blows of the mad-dened mob.

All people are chained down to heavy toil by poverty more firmly than ever they were chained by slavery and serfdom; from these one way and another they might free themselves, these could be settled with, but from want they will never get away. We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called "People's Rights" can exist only in idea, an idea which can never be realised in practical life. What is it to the proletariat labourer, bowed double over his heavy toil, crushed by his lot in life, if talkers get the right to baffle, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs which we fling them from our table in return for their voting in favour of what we dictate, in favour of the men we place in power, the servants of our agentur Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them, but on the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.

The people under our guidance have annihilated the

aristocracy, who were their one and only defence and foster-mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

We appear on the scene as alleged saviours of the worker from this oppression when we propose to him to enter the ranks of our fighting forces — Socialists, Anarchists, Communists — to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all human-its) of our social masonry. The aristocracy, which enjoyed by law the labour of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite — the diminution, the **killing out of the goyim**. Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.

By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.

When the hour strikes for our Sovereign Lord of all the World to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto.

The goyim have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once, namely this, that it is essential to reach in national schools one simple, true piece of knowledge, the basis of all knowledge — the knowledge of the structure of human life, of social existence, which requires division of labour, and, consequently, the division of men into classes and conditions. It is essential for all to know

that owing to difference in the objects of human activity there cannot be any equality, that he who by any act of his compromises a whole class cannot be equally responsible before the law with him who affects no one but only his own honour. The true knowledge of the structure of society, into the secrets of which we do not admit the goyim, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become a source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge the people will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development the people, blindly believing things in print — cherishes — thanks to promptings intended to mislead and to its own ignorance — a blind hatred towards all conditions which it considers above itself, for it has no understanding of the meaning of class and condition.

This hatred will be still further magnified by the effects of an economic crisis, which will stop dealings on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe. These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.

Ours they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.

We have demonstrated that progress will bring all the goyim to the sovereignty of reason. Our despotism will be precisely that ; for it will know how by wise severities to pacify all unrest, to cauterise liberalism out of all institutions.

When the populace has seen that all sorts of concessions

and indulgences are yielded it in the name of freedom it has imagined itself to be sovereign lord and has stormed its way to power, but, naturally, like every other blind man, it has come upon a host of stumbling blocks, it has rushed to find a guide, it has never had the sense to return to the former state and it has laid down its plenipotentiary powers at our feet. Remember the French Revolution, to which it was we who gave the name of "Great": the secrets of its preparations are well known to us for it was wholly the work of our hands.

Ever since that time we have been leading the peoples from one disenchantment to another, so that in the end they should turn also from us in favour of that King-Despot of the blood of Zion, whom we are preparing for the world.

At the present day we are, as an international force, invincible, because if attacked by some we are supported by other States. It is the bottomless rascality of the goyim peoples, who crawl on their bellies to force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom under the violence of a bold despotism — it is those qualities which are aiding us to independence. From the premier-dictators of the present day the goyim peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

What is the explanation of this phenomenon, this curious inconsequence of the masses of the peoples in their attitude towards what would appear to be events of the same order?

It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose — to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

And thus the people condemn the upright and acquit the

guilty, persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things the people are destroying every kind of stability and creating disorders at every step.

The word "freedom" brings out the communities of men to fight against every kind of force, against every kind of authority, even against God and the laws of nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon of life as implying a principle of brute force which turns mobs into bloodthirsty beasts.

These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such times can easily be riveted into their chains. But if they be not given blood they will not sleep and continue to struggle.

PROTOCOL 4

Stages of a Republic. Gentile Masonry. Freedom and Faith. International Industrial Competition. Role of Speculation. Cult of Gold.

EVERY republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left: the second is demagoguery from which is born anarchy, and that leads inevitably to despotism — not any longer legal and overt, and therefore responsible despotism, but to unseen and secretly hidden, yet nevertheless sensibly felt despotism in the hands of some secret organisation or other, whose acts are the more unscrupulous in as much as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expending its resources on the rewarding of long services.

Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. Gentile masonry blindly serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery.

But even freedom might be harmless and have its place in the State economy without injury to the well-being of the peoples if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negated by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. **This is the reason why it is indispensable for us to undermine all faith, to tear out of the minds of the goyim the very principle of Godhead**

and the spirit, and to put in its place arithmetical calculations and material needs.

In order to give the goyim no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once for all disintegrate and ruin the communities of the goyim, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the goyim will follow our lead against our rivals for power, the intellectuals of the goyim.

PROTOCOL 5

Creation of an intensified centralisation of government. Methods of seizing power by masonry. Causes of the impossibility of agreement between States. The state of "predestination" of the Jews. Gold—the engine of the machinery of States. Significance of criticism. "Show" institutions. Weariness from word-spinning. How to take a grip of public opinion. Significance of personal initiative. The Super-Government.

WHAT form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks; where looseness reigns; where morality is maintained by penal measures and harsh laws but not by voluntarily accepted principles; where the feelings towards faith and country are obliterated by cosmopolitan convictions? What form of rule is to be given to these communities if not that despotism which I shall describe to you later? We shall create an intensified centralisation of government in order to grip in our hands all the forces of the community. We shall regulate mechanically all the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the goyim, and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any goyim who oppose us by deed or word.

We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.

In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings: but from the day when we insinuated into their minds the conception of their own rights they began to regard the occupants of thrones as mere ordinary mortals. The holy

unction of the Lord's Anointed has fallen from the heads of kings in the eye of the people, and when we also robbed them of their faith in God the might of power was flung upon the streets into the place of public proprietorship and was seized by us.

Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbiage, by regulations of life in common and all sorts of other tricks, in all of which the goyim understand nothing, belongs likewise to the specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organisation, while we ourselves all the while have kept our secret organisation in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism or our despot of the blood of Zion! But to us, the Chosen People, it is very far from being a matter of indifference.

For a time perhaps we might be successfully dealt with by a coalition of the goyim of all the world: but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one against another the personal and national reckonings of the goyim, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries. This is the reason why there is not one State which would anywhere receive support if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself. We are too strong — there is no evading our power. The nations cannot come to even an inconsiderable private agreement without our secretly having a hand in it.

Per Me reges regnant. "It is through me that Kings reign." And it was said by the prophets that we were

chosen by God Himself to rule over the whole earth. God has endowed us with genius that we may be equal to our task. Were genius in the opposite camp it would still struggle against us, but even so a newcomer is no match for the old-established settler : the struggle would be merciless between us, such a fight as the world has never yet seen. Aye, and the genius on their side would have arrived too late. All the wheels of the machinery of all States go by the force of the engine, which is in our hands, and that engine of the machinery of States is — Gold. The science of political economy invented by our learned elders has for long past been giving royal prestige to capital.

Capital, if it is to co-operate untrammelled, must be free to establish a monopoly of industry and trade : this is already being put in execution by an unseen hand in all quarters of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war : more important to use for our advantage the passions which have burst into flames than to quench their fire : more important to catch up and interpret the ideas of others to suit ourselves than to eradicate them. The principal object of our directorate consists in this : to debase the public mind by criticism ; to lead it away from serious reflections calculated to arouse resistance ; to distract the forces of the mind towards a sham fight of empty eloquence.

In all ages the peoples of the world, equally with individuals, have accepted words for deeds, for they are content with a show and rarely pause to note, in the public arena, whether promises are followed by performances. Therefore we shall establish show institutions which will give eloquent proof of their benefit to progress.

We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a voice in orators who will speak so much that they will exhaust the patience of their hearers and produce an abhorrence of oratory.

In order to put public opinion into our hands we must bring it into a state of bewilderment by giving expression from all sides to so many contradictory opinions and for such length of time as will suffice to make the goyim lose their heads in the labyrinth and come to see that the best thing is to have no opinion of any kind in matters political, which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.

The second secret requisite for the success of our government is comprised in the following: To multiply to such an extent national failings, habits, passions, conditions of civil life, that it will be impossible for anyone to know where he is in the resulting chaos, so that the people in consequence will fail to understand one another. This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might in any degree hinder our affair. There is nothing more dangerous to us than personal initiative: if it has genius behind it, such initiative can do more than can be done by millions of people among whom we have sown discord. We must so direct the education of the goyim communities that whenever they come upon a matter requiring initiative they may drop their hands in despairing impotence. The strain which results from freedom of action saps the forces when it meets with the freedom of another. From this collision arise grave moral shocks, disenchantments, failures. By all these means we shall so wear down the goyim that they will be compelled to offer us international power of a nature that by its position will enable us without any violence gradually to absorb all the State forces of the world and to form a Super-Government. In place of the rulers of to-day we shall set up a bogey which will be called the Super-Government Administration. Its hands will reach out in all directions like nippers and its organisation will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

PROTOCOL 6

Monopolies ; upon them depend the fortunes of the goyim. Taking of the land out of the hands of the aristocracy. Trade, Industry and Speculation. Luxury. Rise of wages and increases of price in the articles of primary necessity. Anarchism and drunkenness. Secret meaning of the propaganda of economic theories.

WE shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the goyim will depend to such an extent that they will go to the bottom together with the credit of the States on the day after the political smash

You gentlemen here present who are economists, just strike an estimate of the significance of this combination !

In every possible way we must develop the significance of our Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us.

The aristocracy of the goyim as a political force, is dead — we need not take it into account ; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential therefore for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens upon landed property — in loading lands with debts. These measures will check land-holding and keep it in a state of humble and unconditional submission.

The aristocrats of the goyim, being hereditarily incapable of contenting themselves with little, will rapidly burn up and fizzle out.

At the same time we must intensively patronise trade and industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry : the absence of speculative industry will multiply capital in private hands and will serve to restore agriculture by freeing

the land from indebtedness to the land banks. What we want is that industry should drain off from the land both labour and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the goyim into the ranks of the proletariat. Then the goyim will bow down before us, if for no other reason but to get the right to exist.

To complete the ruin of industry of the goyim we shall bring to the assistance of speculation the luxury which we have developed among the goyim, that greedy demand for luxury which is swallowing up everything. We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessities of life alleging that it arises from the decline of agriculture and cattle-breeding; we shall further undermine artfully and deeply sources of production, by accustoming the workers to anarchy and to drunkenness, and side by side therewith taking all measures to extirpate from the face of the earth all the educated forces of the goyim.

In order that the true meaning of things may not strike the goyim before the proper time we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.

PROTOCOL 7

Object of the intensification of armaments. Ferments, discords and hostility all over the world. Checking the opposition of the goyim by wars and by a universal war. Secrecy means success in the political. The Press and public opinion. The guns of America, China and Japan.

THE intensification of armaments, the increase of police forces — are all essential for the completion of the aforementioned plans. What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.

Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords, and hostility. Therein we gain a double advantage. In the first place we keep in check all countries, for they well know that we have the power whenever we like to create disorders or to restore order. All these countries are accustomed to see in us an indispensable force of coercion. In the second place, by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of the political, by economic treaties, or loan obligations. In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the "official language," we shall keep to opposite tactics and assume the mask of honesty and compliancy. In this way the peoples and governments of the goyim, whom we have taught to look only at the outside whatever we present to their notice, will still continue to accept us as the benefactors and saviours of the human race.

We must be in a position to respond to every act of opposition by war with the neighbours of that country which dares to oppose us: but if these neighbours should also venture to stand collectively together against us, then we must offer resistance by a universal war.

The principal factor of success in the political is the secrecy of its undertakings : the word should not agree with the deeds of the diplomat.

We must compel the government of the goyim to take action in the direction favoured by our widely-conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly prompted by us through the means of that so-called "Great Power" — the Press, which with a few exceptions that may be disregarded, is already entirely in our hands.

In a word, to sum up our system of keeping the governments of the goyim in Europe in check, we shall show our strength to one of them by terrorist attempts and to all, if we allow the possibility of a general rising against us, we shall respond with the guns of America or China or Japan.

PROTOCOL 8

Ambiguous employment of juridical rights. Assistants of the Masonic directorate. Special schools and super-educational training. Economists and millionaires. To whom to entrust responsible posts in the government.

WE must arm ourselves with all the weapons which our opponents might employ against us. We must reach out in the very finest shades of expression and the knotty points of the Lexicon of law justification for those cases where we shall have to pronounce judgments that might appear abnormally audacious and unjust, for it is important that these resolutions should be set forth in expressions that shall seem to be the most exalted moral principles cast into legal form. Our directorate must surround itself with all these forces of civilization among which it will have to work. It will surround itself with publicists, practical jurists, administrators, diplomats and finally, with persons prepared by a special super-educational training in our special schools. These persons will have cognizance of all the secrets of the social structure, they will know all the languages that can be made up by political alphabets and words; they will be made acquainted with the whole underside of human nature, with all its sensitive chords on which they will have to play. These chords are the cast of mind of the goyim, their tendencies, shortcomings, vices and qualities, the particularities of classes and conditions. Needless to say that the talented assistants of authority, of whom I speak, will not be taken from among the goyim, who are accustomed to perform their administrative work without giving themselves the trouble to think what its aim is, and never consider what it is needed for. The administrators of the goyim sign papers without reading them, and they serve either for mercenary reasons or for ambition.

We shall surround our government with a whole world of economists. That is the reason why economic sciences form the principal subject of the teaching given to the Jews.

Around us again will be a whole constellation of bankers, industrialists, capitalists and — the main thing — millionaires, because in substance everything will be settled by the question of figures.

For a time, until there will no longer be any risk in entrusting responsible posts in our States to our brother-Jews, we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges or disappear — this in order to make them defend our interests to their last gasp.

PROTOCOL 9

Application of masonic principles in the matter of re-educating the peoples. Masonic watchword. Meaning of Anti-Semitism. Dictatorship of masonry. Terror. Who are the servants of masonry. Meaning of the "clear-sighted" and the "blind" forces of the goyim. Statute. Communion between authority and mob. Licence of liberalism. Seizure of education and training. False theories. Interpretation of laws. The "undergrounds" (metropolitans).

IN applying our principles let attention be paid to the character of the people in whose country you live and act: a general, identical application of them, until such time as the people shall have been re-educated to our pattern, cannot have success. But by approaching their application cautiously you will see that not a decade will pass before the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.

The words of the liberal, which are in effect the words of our masonic watchword, namely, "Liberty, Equality, Fraternity," will, when we come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism, namely, into: "The right of liberty, the duty of equality, the ideal of brotherhood." That is how we shall put it — and so we shall catch the bull by the horns De facto we have already wiped out every kind of rule except our own, although de jure there still remain a good many of them. Nowadays, if any States raise a protest against us it is only pro forma at our discretion, and by our direction, for their anti-Semitism is indispensable to us for the management of our lesser brethren. I will not enter into further explanations, for this matter has formed the subject of repeated discussion amongst us.

For us there are no checks to limit the range of our activity. Our Super-Government subsists in extra-legal conditions which are described in the accepted terminology by the energetic and forcible word — Dictatorship. I am in a position to tell you with a clear conscience that at the proper

time we, the law-givers, shall execute judgment and sentence, we shall slay and we shall spare ; we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. And the weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice.

It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restoring monarchists, demagogues, socialists, communists, and utopian dreamers of every kind. We have harnessed them all to the task : each one of them on his own account is boring away at the last remnants of authority, is striving to overthrow all established forms of order. By these acts all states are in torture ; they exhort to tranquility, are ready to sacrifice everything for peace : but we will not give them peace until they openly acknowledge our international Super-Government, and with submissiveness.

The people have raised a howl about the necessity of settling the question of Socialism by way of an international agreement. Division into fractional parties has given them into our hands, for, in order to carry on a contested struggle, one must have money, and the money is all in our hands.

We might have reason to apprehend a union between the "clear-sighted" force of the goy kings on their thrones and the "blind" force of the goy mobs, but we have taken all needful measure against any such possibility : between the one and the other force we have erected a bulwark in the shape of a mutual terror between them. In this way the blind force of the people remains our support and we, and we only, shall provide them with a leader and, of course, direct them along the road that leads to our goal.

In order that the hand of the blind mob may not free itself from our guiding hand, we must every now and then enter into close communion with it, if not actually in person, at any rate through some of the most trusty of our brethren. When we are acknowledged as the only authority we shall

discuss with the people personally on the market places, and we shall instruct them on questions of the political in such wise as may turn them in the direction that suits us.

Who is going to verify what is taught in the village schools? But what an envoy of the government or a king on his throne himself may say cannot but become immediately known to the whole State, for it will be spread abroad by the voice of the people.

In order not to annihilate the institutions of the goyim before it is time we have touched them with craft and delicacy, and have taken hold of the ends of the springs which move their mechanism. These springs lay in a strict but just sense of order; we have replaced them by the chaotic licence of liberalism. We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, but principally into education and training as being the corner-stones of a free existence.

We have fooled, bemused and corrupted the youth of the goyim by rearing them in principles and theories which are known to us to be false although it is by us that they have been inculcated.

Above the existing laws, without substantially altering them, and by merely twisting them into contradictions of interpretations, we have erected something grandiose in the way of results. These results found expression first in the fact that the interpretations masked the laws; afterwards they entirely hid them from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.

This is the origin of the theory of arbitration.

You may say that the goyim will rise upon us, arms in hand, if they guess what is going on before the time comes; but in the West we have against this a manoeuvre of such appalling terror that the very stoutest hearts quail — the undergrounds, metropolitans, those subterranean corridors which, before the time comes, will be driven under all capitals and from whence those capitals will be blown into the air with all their organisations and archives.

PROTOCOL 10

The outside appearances in the political. The "genius" of rascality. What is promised by a Masonic coup d'état? Universal suffrage Self-importance. Leaders of Masonry. The genius who is guide of Masonry. Institutions and their functions. The poison of liberalism. Constitution — a school of party discords Era of republics. Presidents — the puppets of Masonry. Responsibility of Presidents. "Panama." Part played by chamber of deputies and president. Masonry — the legislative force. New republican constitution. Transition to masonic "despotism." Moment for the proclamation of "The Lord of all the World." Inoculation of diseases and other wiles of Masonry.

TO-DAY I begin with a repetition of what I said before, and I beg you to bear in mind that government and peoples are content in the political with outside appearances. And how, indeed, are the goyim to perceive the underlying meaning of things when their representatives give the best of their energies to enjoying themselves? For our policy it is of the greatest importance to take cognizance of this detail; it will be of assistance to us when we come to consider the division of authority, freedom of speech, of the press, of religion (faith), of the law of association, of equality before the law, of the inviolability of property, of the dwelling, of taxation (the idea of concealed taxes), of the reflex force of the laws. All these questions are such as ought not to be touched upon directly and openly before the people. In cases where it is indispensable to touch upon them they must not be categorically named, it must merely be declared without detailed exposition that the principles of contemporary law are acknowledged by us. The reason for keeping silence in this respect is that by not naming a principle we leave ourselves freedom of action, to drop this or that out of it without attracting notice; if they were all categorically named they would all appear to have been already given.

The mob cherishes a special affection and respect for the

geniuses of political power and accepts all their deeds of violence with the admiring response: "rascally, well, yes, it is rascally, but it's clever! . . . a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!"

We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances in our way.

When we have accomplished our coup d'état we shall say then to the various peoples: "Everything has gone terribly badly, all have been worn out with sufferings. We are destroying the causes of your torment — nationalities, frontiers, differences of coinages. You are at liberty, of course, to pronounce sentence upon us, but can it possibly be a just one if it is confirmed by you before you make any trial of what we are offering you." Then will the mob exalt us and bear us up in their hands in a unanimous triumph of hopes and expectations. Voting, which we have made the instrument which will set us on the throne of the world by teaching even the very smallest units of members of the human race to vote by means of meetings and agreements by groups, will then have served its purposes and will play its part then for the last time by a unanimity of desire to make close acquaintance with us before condemning us.

To secure this we must have everybody vote without distinction of classes and qualifications, in order to establish an absolute majority, which cannot be got from the educated propertied classes. In this way, by inculcating in all a sense of self-importance, we shall destroy among the goyim the importance of the family and its educational value and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front nor even give them a hearing; it is

accustomed to listen to us only who pay it for obedience and attention. In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob. The people will submit to this regime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

A scheme of government should come ready made from one brain because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognizance of the scheme of action but not to discuss it lest we disturb its artfulness, the interdependence of its component parts, the practical force of the secret meaning of each clause. To discuss and make alterations in a labour of this kind by means of numerous votings is to impress upon it the stamp of all reasonings and misunderstandings which have failed to penetrate the depth and extent of its plottings. We want our schemes to be forcible and suitably concocted. Therefore we ought not to fling the work of genius of our guide to the fangs of the mob or even of a select company.

These schemes will not turn existing institutions upside down just yet. They will only effect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

Under various names there exists in all countries approximately one and the same thing. Representation, Ministry, Senate, State Council, Legislative and Executive Corps. I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg to remark that the word "important" I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have

divided up among themselves all the functions of government — administrative, legislative, executive, wherefore they have come to operate as do the organs in the human body. If we injure one part in the machinery of State, the State falls sick, like a human body, and . . . will die.

When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness — blood-poisoning. All that remains is to await the end of their death agony.

Liberalism produced Constitutional States, which took the place of what was the only safeguard of the goyim, namely, Despotism; and a constitution, as you well know, is nothing else but a school of discords, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims — in a word, a school of everything that serves to destroy the personality of State activity. The tribune of the "talkeries" has, no less effectively than the Press, condemned the rulers to inactivity and impotence, and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed. Then it was that the era of republics became possible of realization; and then it was that we replaced the ruler by a caricature of a government — by a president, taken from the mob, from the midst of our puppet creatures, our slaves. This was the foundation of the mine which we have laid under the goy people. I should rather say, under the goy peoples.

In the near future we shall establish the responsibility of presidents.

By that time we shall be in a position to disregard forms in carrying through matters for which our impersonal puppet will be responsible. What do we care if the ranks of those striving for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganise the country? . . .

In order that our scheme may produce this result we shall arrange elections in favour of such presidents as have

in their past some dark, undiscovered stain, some "Panama" or other — then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honour connected with the office of president. The chamber of deputies will provide cover for, will protect, will elect presidents, but we shall take from it the right to propose new, or make changes in, existing laws, for this right will be given by us to the responsible president, a puppet in our hands. Naturally, the authority of the president will then become a target for every possible form of attack, but we shall provide him with a means of self-defence in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that same blind slave of ours — the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defence of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

It is easy to understand that in these conditions the key of the shrine will lie in our hands, and no one outside ourselves will any longer direct the force of legislation.

Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of interpellation on government measures, on the pretext of preserving political secrecy, and, further, we shall by the new constitution reduce the number of representatives to a minimum, thereby proportionately reducing political passions and the passion for politics. If, however, they should, which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by a stirring appeal and a reference to the majority of the whole people Upon the president will depend the appointment of presidents and vice-presidents of the Chamber

Сергей Нилюсъ.

Великое

въ маломъ

||

АНТИХРИСТЪ,

какъ близкая политическая возможность.

ЗАПИСКИ ПРАВОСЛАВНАГО.

(ИЗДАНИЕ ВТОРОЕ ИСПРАВЛЕННОЕ И ДОПОЛНЕННОЕ)

НАРКОМЪ СЕЛО

Титулярна Наркомъ-Монаха Евангелия Епископа Епископа

1905.

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12.

АНТИХРИСТЪ,

или близкая политическая возможность.

ПРОТВОРЕНІЕ ВАСИЛІИ СТОЛСКИХЪ МУДРЕЦОВЪ

1902-1903 гг.

and the Senate. Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly. But in order that the consequences of all these acts which in substance are illegal, should not, prematurely for our plans, fall upon the responsibility established by us of the president, we shall instigate ministers and other officials of the higher administration about the president to evade his dispositions by taking measures of their own, for doing which they will be made the scapegoats in his place This part we especially recommend to be given to be played by the Senate, the Council of State, or the Council of Ministers, but not to an individual official.

The president will, at our discretion, interpret the sense of such of the existing laws as admit of various interpretations ; he will further annul them when we indicate to him the necessity to do so. Besides this, he will have the right to propose temporary laws, and even new departures in the government constitutional working, the pretext both for the one and the other being the requirements for the supreme welfare of the State.

By such measures we shall obtain the power of destroying little by little, step by step, all that at the outset. When we enter on our rights, we are compelled to introduce into the constitutions of States preparation for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into our despotism.

The recognition of our despot may also come before the destruction of the constitution ; the moment for this recognition will come when the peoples, utterly wearied by the irregularities and incompetence — a matter which we shall arrange for — of their rulers, will clamour : "Away with them and give us one king over all the earth who will unite us and annihilate the causes of discords — frontiers, nationali-

ties, religions, State debts — who will give us peace and quiet which we cannot find under our rulers and representatives."

But you yourselves perfectly well know that to produce the possibility of the expression of such wishes by all the nations it is indispensable to trouble in all countries the people's relations with their governments so as utterly to exhaust humanity with dissention, hatred, struggle, envy and even by the use of torture, by starvation, by the inoculation of diseases, by want, so that the goyim see no other issue than to take refuge in our complete sovereignty in money and in all else.

But if we give the nations of the world a breathing space the moment we long for is hardly likely ever to arrive.

PROTOCOL 11

Programme of the new constitution. Certain details of the proposed revolution. The goyim — a pack of sheep. Secret masonry and its "show" lodges.

THE State Council has been, as it were, the emphatic expression of the authority of the ruler; it will be, as the "show" part of the Legislative Corps, what may be called the editorial committee of the laws and decrees of the ruler.

This then, is the programme of the new constitution. We shall make Law, Right and Justice (1) in the guise of proposals to the Legislative Corps, (2) by decrees of the president under the guise of general regulations, of orders of the Senate and of resolutions of the State Council in the guise of ministerial orders, (3) and in case a suitable occasion should arise — in the form of a revolution in the State.

Having established approximately the *modus agendi* we will occupy ourselves with details of those combinations by which we have still to complete the revolution in the course of the machinery of State in the direction already indicated. By these combinations I mean the freedom of the Press, the right of association, freedom of conscience, the voting principle, and many another that must disappear for ever from the memory of man, or undergo a radical alteration the day after the promulgation of the new constitution. It is only at that moment that we shall be able at once to announce all our orders, for, afterwards, every noticeable alteration will be dangerous, for the following reasons: if this alteration be brought in with harsh severity and in a sense of severity and limitations, it may lead to a feeling of despair caused by fear of new alterations in the same direction: if, on the other hand, it be brought in in a sense of further indulgences it will be said that we have recognised our own wrongdoing and this will destroy the prestige of the infallibility of our authority, or else it will be said that

we have become alarmed and are compelled to show a yielding disposition, for which we shall get no thanks because it will be supposed to be compulsory Both the one and the other are injurious to the prestige of the new constitution. What we want is that from the first moment of its promulgation, while the peoples of the world are still stunned by the accomplished fact of the revolution, still in a condition of terror and uncertainty, they should recognize once for all that we are so strong, so inexpugnable, so superabundantly filled with power, that in no case shall we take any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistible power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them Then in fear and trembling they will close their eyes to everything, and be content to await what will be the end of it all.

The goyim are a flock of sheep, and we are their wolves. And you know what happens when the wolves get hold of the flock?

There is another reason also why they will close their eyes : for we shall keep promising them to give back all the liberties we have taken away as soon as we have quelled the enemies of peace and tamed all parties

It is not worth while to say anything about how long a time they will be kept waiting for this return of their liberties

For what purpose then have we invented this whole policy and insinuated it into the minds of the goy without giving them any chance to examine its underlying meaning? For what, indeed, if not in order to obtain in a roundabout way what is for our scattered tribe unattainable by the direct road? It is this which has served as the basis of our organisation of secret Masonry which is not known to, and aims which are not even so much as suspected by, these goy cattle attracted by us into the "show" army of Masonic

Lodges in order to throw dust in the eyes of their fellows.

God has granted to us, His Chosen People, the gift of the dispersion, and in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

There now remains not much more for us to build up upon the foundation we have laid.

PROTOCOL 12

Masonic interpretation of the word "freedom." Future of the press in the Masonic kingdom. Control of the press. Correspondence agencies. What is progress as understood by masonry? More about the press. Masonic solidarity in the press of to-day. The arousing of "public" demands in the provinces. Infallibility of the new régime.

THE word "freedom" which can be interpreted in various ways, is defined by us as follows :—

Freedom is the right to do that which the law allows. This interpretation of the word will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us according to the aforesaid programme.

We shall deal with the press in the following way : what is the part played by the press of to-day? It serves to excite and inflame those passions which are needed for our purpose or else it serves selfish ends of parties. It is often vapid, unjust, mendacious, and the majority of the public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight rein : we shall do the same also with all productions of the printing press, for where would be the sense of getting rid of the attacks of the press if we remain targets for pamphlets and books? The produce of publicity, which nowadays is a source of heavy expense owing to the necessity of censoring it, will be turned by us into a very lucrative source of income to our State : we shall lay on it a special stamp tax and require deposits of caution-money before permitting the establishment of any organ of the press or of printing offices : these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax, deposit of caution-money and fines secured by these deposits, will bring in a huge income to the govern-

ment. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole of our government infallibility. The pretext for stopping any publication will be the alleged plea that it is agitating the public mind without occasion or justification. I beg you to note that among those making attacks upon us will also be organs established by us, but they will attack exclusively points that we have pre-determined to alter.

Not a single announcement will reach the public without our control. Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focussed from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them.

If already now we have contrived to possess ourselves of the minds of the goy communities to such an extent that they all come near looking upon the events of the world through the coloured glasses of those spectacles we are setting astride their noses ; if already now there is not a single State where there exist for us any barriers to admittance into what goy stupidity calls State secrets : what will our position be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world

Let us turn again to the future of the printing press. Every one desirous of being a publisher, librarian, or printer, will be obliged to provide himself with the diploma instituted therefore, which, in case of any fault, will be immediately impounded. With such measures the instrument of thought will become an educative means in the hands of our government, which will no longer allow the mass of the nation to be led astray in by-ways and fantasies about the blessings of progress. Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings which give birth to anarchical relations of men among themselves and towards authority, because

progress, or rather the idea of progress, has introduced the conception of every kind of emancipation, but has failed to establish its limits All the so-called liberals are anarchists, if not in fact, at any rate in thought. Every one of them is hunting after phantoms of freedom, and falling exclusively into licence, that is, into the anarchy of protest for the sake of protest

We turn to the periodical press. We shall impose on it, as on all printed matter, stamp taxes per sheet and deposits of caution-money, and books of less than 30 sheets will pay double. We shall reckon them as pamphlets in order, on the one hand, to reduce the number of magazines, which are the worst form of printed poison, and, on the other, in order that this measure may force writers into such lengthy productions that they will be little read, especially as they will be costly. At the same time that we shall publish ourselves to influence mental development in the direction laid down for our profit will be cheap and will be read voraciously. The tax will bring vapid literary ambitions within bounds and the liability to penalties will make literary men dependent upon us. And if there should be any found who are desirous of writing against us, they will not find any person eager to print their productions. Before accepting any production for publication in print the publisher or printer will have to apply to the authorities for permission to do so. Thus we shall know beforehand of all tricks preparing against us and shall nullify them by getting ahead with explanations on the subject treated of.

Literature and journalism are two of the most important educative forces, and therefore our government will become proprietor of the majority of the journals. This will neutralise the injurious influence of the privately-owned press and will put us in possession of a tremendous influence upon the public mind If we give permits for ten journals, we shall ourselves found thirty, and so on in the same proportion. This, however, must in nowise be suspected by the public. For which reason all journals published by us will be in appearance, of the most opposite tendencies and

opinions, thereby creating confidence in us, and bringing over to us our quite unsuspecting opponents, who will thus fall into our trap and be rendered harmless.

In the front rank will stand organs of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.

In the second rank will be the semi-official organs, whose part it will be to attract the tepid and indifferent.

In the third rank we shall set up our own opposition, which, to all appearance, in at least one of its organs, will present what looks like the very antipodes to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards.

All our newspapers will be of all possible complexions — aristocratic, republican, revolutionary, even anarchical — for so long, of course, as the constitution exists . . . Like the Indian idol Vishnu, they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will in fact follow the flag which we hang out for them.

In order to direct our newspaper militia in this sense we must take especial and minute care in organising this matter. Under the title of central department of the press we shall institute literary gatherings at which our agents will without attracting attention issue the orders and watchwords of the day. By discussing and controverting, but always superficially, without touching the essence of the matter, our organs will carry on a sham fight fusillade with the official newspapers solely for the purpose of giving occasion for us to express ourselves more fully than could well be done from

the outset in official announcements, whenever, of course, that is to our advantage.

These attacks upon us will also serve another purpose, namely, that our subjects will be convinced of the existence of full freedom of speech and so give our agents an occasion to affirm that all organs which oppose us are empty babblers, since they are incapable of finding any substantial objections to our orders.

Methods of organisation like these, imperceptible to the public eye but absolutely sure, are the best calculated to succeed in bringing the attention and the confidence of the public to the side of our government. Thanks to such methods we shall be in a position as from time to time may be required, to excite or tranquillize the public mind on political questions, to persuade or confuse, printing now truth, now lies, facts or their contradictions, according as they may be well or ill received, always very cautiously feeling our ground before stepping upon it . . . We shall have a sure triumph over our opponents since they will not have at their disposition organs of the press in which they can give full and final expression of their views, owing to the aforesaid methods of dealing with the press. We shall not even need to refute them except very superficially.

Trial shots like these, fired by us in the third rank of our press, in case of need, will be energetically refuted by us in our semi-official organs.

Even nowadays, already, take only the French press, there are forms which reveal masonic solidarity in acting on the watchword: all organs of the press are bound together by professional secrecy; like the augurs of old, not one of their number will give away the secret of his sources of information unless it be resolved to make announcement of them. Not one journalist will venture to betray this secret for not one of them is ever admitted to practice literature unless his whole past has some disgraceful sore or other These sores would be immediately revealed. So long as they remain the secret of a few the prestige of

the journalist attracts the majority of the country — the mob follow after him with enthusiasm.

Our calculations are especially extended to the provinces. It is indispensable for us to inflame there those hopes and impulses with which we could at any moment fall upon the capital, and we shall represent to the capitals that these expressions are the independent hopes and impulses of the provinces. Naturally, the source of them will be always one and the same — ours. What we need is that, until such time as we are in the plenitude of power, the capitals should find themselves stifled by the provincial opinion of the nation, i.e., of a majority arranged by our agentur. What we need is that at the psychological moment the capitals should not be in a position to discuss an accomplished fact for the simple reason, if for no other that it has been accepted by the public opinion of a majority in the provinces.

When we are in the period of the new régime transitional to that of our assumption of full sovereignty we must not admit any revelations by the press of any form of public dishonesty; it is necessary that the new regime should be thought to have so perfectly contented everybody that even criminality has disappeared Cases of the manifestation of criminality should remain known only to their victims and to chance witnesses — no more.

PROTOCOL 13

The need for daily bread. Question of the Political Questions of industry. Amusements. People's palaces. "Truth is One." The great problems.

THE need for daily bread forces the goyim to keep silence and be our humble servants. Agents taken on to our press from among the goyim will at our orders discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile, quietly amid the din of the discussion so raised, shall simply take and carry through such measures as we wish and then offer them to the public as an accomplished fact. No one will dare to demand the abrogation of a matter once settled, all the more so as it will be represented as an improvement And immediately the press will distract the current of thought towards new questions (have we not trained people always to be seeking something new?) Into the discussions of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss. Questions of the political are unattainable for any save those who have guided it already for many ages, the creators.

From all this you will see that in securing the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words issued by us on this or that question that we seem to seek approval. We are constantly making public declaration that we are guided in all our undertakings by the hope, joined to the conviction, that we are serving the common weal.

In order to distract people who may be too troublesome from discussions of questions of the political we are now putting forward what we allege to be new questions of the political, namely, questions of industry. In this

sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political activity (which we trained them to in order to use them as a means of combating the goy governments) only on condition of being found new employments, in which we are prescribing them something that looks like the same political object. In order that the masses themselves may not guess what they are about, we further distract them with amusements, games, pastimes, passions, people's palaces Soon we shall begin through the press to propose competitions in art, in sport of all kinds: these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more unaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tones as we, because we alone shall be offering them new directions for thought . . . of course through such persons as will not be suspected of solidarity with us.

The part played by the liberals, utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service. Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive: for have we not with complete success turned the brainless heads of the goyim with progress, till there is not among the goyim one mind able to perceive that under this word lies a departure from truth in all cases where it is not a question of material inventions, for truth is one, and in it there is no place for progress. Progress, like a fallacious idea, serves to obscure truth so that none may know it except us, the Chosen of God, its guardians.

When we come into our kingdom our orators will expound great problems which have turned humanity upside down in order to bring it in the end under our beneficent rule.

Who will ever suspect then that all these peoples were stage-managed by us according to a political plan which no one has so much as guessed at in the course of many centuries?

PROTOCOL 14

The religion of the future. Future conditions of serfdom. Inaccessibility of knowledge regarding the religion of the future. Pornography and the printed matter of the future.

WHEN we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see to-day it will not, being only a transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly elaborated system has brought all the peoples of the world into subjection to us. Therein we shall emphasise its mystical right, on which as we shall say, all its educative power is based Then at every possible opportunity we shall publish articles in which we shall make comparisons between our beneficent rule and those of past ages. The blessings of tranquillity, though it be a tranquillity, forcibly brought about by centuries of agitation, will throw into higher relief the benefits to which we shall point. The errors of the goyim governments will be depicted by us in the most vivid hues. We shall implant such an abhorrence of them that the peoples will prefer tranquillity in a state of serfdom to those rights of vaunted freedom which have tortured humanity and exhausted the very sources of human existence, sources which have been exploited by a mob of rascally adventurers who know not what they do Useless changes of forms of government to which we instigated the goyim when we were undermining their state structures will have so wearied the peoples by that time that they will prefer to suffer anything under us rather than run the risk of enduring again all the agitations and miseries they have gone through.

At the same time we shall not omit to emphasise the historical mistakes of the goy governments which have tormented humanity for so many centuries by their lack of understanding of everything that constitutes the true good of humanity in their chase after fantastic schemes of social blessings, and have never noticed that these schemes kept on producing a worse and never a better state of the universal relations which are the basis of human life

The whole force of our principles and methods will lie in the fact that we shall present them and expound them as a splendid contrast to the dead and decomposed old order of things in social life.

Our philosophers will discuss all the shortcomings of the various beliefs of the goyim. But no one will ever bring under discussion our faith from its true point of view since this will be fully learned by none save ours, who will never dare to betray its secrets.

In countries known as progressive and enlightened, we have created a senseless, filthy, abominable literature. For some time after our entrance to power we shall continue to encourage its existence in order to provide a telling relief by contrast to the speeches, party programme, which will be distributed from exalted quarters of ours Our wise men, trained to become leaders of the goyim, will compose speeches, projects, memoirs, articles, which will be used by us to influence the minds of the goyim, directing them towards such understanding and forms of knowledge as have been determined by us.

PROTOCOL 15

One-day coup d'état (revolution) over all the world. Executions. Future lot of goyim-masons. Mysticism of authority. Multiplication of masonic lodges. Central governing board of masonic elders. The "Assu-tactics." Masonry as leader and guide of all secret societies. Significance of public applause. Collectivism. Victims. Executions of masons. Fall of the prestige of laws and authority. Our position as the Chosen People. Brevity and clarity of the laws of the kingdom of the future.. Obedience to orders. Measures against abuse of authority. Severity of penalties. Age-limit for judges. Liberalism of judges and authorities. The money of all the world. Absolutism of masonry. Right of appeal. Patriarchal "outside appearance" of power of the future "ruler." The right of the strong as the one and only right. The King of Israel, Patriarch of all the world.

WHEN we at last definitely come into our kingdom by the aids of coups d'état prepared everywhere for one and the same day, after the worthlessness of all existing forms of government has been definitely acknowledged (and not a little time will pass before that comes about, perhaps even a whole century) we shall make it our task to see that against us such things as plots shall no longer exist. With this purpose we shall slay without mercy all who take arms (in hand) to oppose our coming into our kingdom. Every kind of new institution of anything like a secret society will also be punished with death; those of them which are now in existence, are known to us, serve us and have served us, we shall disband and send into exile to continents far removed from Europe. In this way we shall proceed with those goy masons who know too much; such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe as the centre of our rule.

Resolutions of our government will be final, without appeal.

In the goy societies, in which we have planted and deeply

rooted discord and protestantism, the only possible way of restoring order is to employ merciless measures that prove the direct force of authority: no regard must be paid to the victims who fall, they suffer for the well-being of the future. The attainment of that well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges as justification for its existence not only its privileges but its obligations. The principal guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of inviolability from mystical causes — from the choice of God. Such was until recent times, the Russian autocracy, the one and only serious foe we had in the world, without counting the Papacy. Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla who had poured forth that blood. Sulla enjoyed an apotheosis for his might in the eyes of the people, though they had been torn in pieces by him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotises them by his daring and strength of mind.

Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for in these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above-mentioned administration of masonry and from whom will issue the watchword and programme. In these lodges we shall tie together the knot which binds together all revolutionary and liberal elements. Their composition will be made up of all strata of society. The most secret political plots will be known to us and will fall under our guiding

hands on the very day of their conception. Among the members of these lodges will be almost all the agents of international and national police, since their service is for us irreplaceable in the respect that the police is in a position not only to use its own particular measures with the in subordinate, but also to screen our activities and provide pretexts for discontents, et cetera.

The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. If this world grows agitated the meaning of that will be that we have had to stir it up in order to break up its too great solidarity. But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants. It is natural that we and no other should lead masonic activities, for we know whither we are leading, we know the final goal of every form of activity whereas the goyim have knowledge of nothing, not even of the immediate effect of action; they put before themselves, usually, the momentary reckoning of the satisfaction of their self-opinion in the accomplishment of their thought without even remarking that the very conception never belonged to their initiative but to our instigation of their thought

The goyim enter the lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions without being on their guard against them in the fullness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those

of others You cannot imagine to what extent the wisest of the goyim can be brought to a state of unconscious naiveté in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest ill-success, though it be nothing more than the stoppage of the applause they had, and to reduce them to a slavish submission for the sake of winning a renewal of success By so much as ours disregard success if only they can carry through their plans, by so much the goyim are willing to sacrifice any plans only to have success. This psychology of theirs materially facilitates for us the task of setting them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads. We have set them on the hobby-horse of an idea about the absorption of individuality by the symbolic unit of collectivism They have never yet and they never will have the sense to reflect that this hobby-horse is a manifest violation of the most important law of nature, which has established from the very creation of the world one unit unlike another and precisely for the purpose of instituting individuality

If we have been able to bring them to such a pitch of stupid blindness is it not a proof and amazingly clear proof of the degree to which the mind of the goyim is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success.

And how far-seeing were our learned elders in ancient times when they said that to attain a serious end it behoves not to stop at any means or to count the victims sacrificed for the sake of that end We have not counted the victims of the seed of the goy cattle, though we have sacrificed many of our own, but for that we have now already given them such a position on the earth as they could not even have dreamed of. The comparatively small numbers of the victims from the number of ours have preserved our nationality from destruction.

Death is the inevitable end for all. It is better to bring

that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence, they all die when required as if from a normal kind of illness Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of masonry the very root of protest against our disposition. While preaching liberalism to the goyim we at the same time keep our own people and our agents in a state of unquestioning submission.

Under our influence the execution of the laws of the goyim has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions judges decide as we dictate to them, see matters in the light wherewith we enfold them for the administration of the goyim, of course, through persons who are our tools though we do not appear to have anything in common with them — by newspaper opinion or by other means Even senators and the higher administration accept our counsels. The purely brute mind of the goyim is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

In this difference in capacity for thought between the goyim and ourselves may be clearly discerned the seal of our position as the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the goyim. Their eyes are open, but see nothing before them and do not invent (unless, perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world.

When comes the time of our overt rule, the time to manifest its blessings, we shall remake all legislatures, all our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly. The main feature which will run right

that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence, they all die when required as if from a normal kind of illness Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of masonry the very root of protest against our disposition. While preaching liberalism to the goyim we at the same time keep our own people and our agents in a state of unquestioning submission.

Under our influence the execution of the laws of the goyim has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions judges decide as we dictate to them, see matters in the light wherewith we enfold them for the administration of the goyim, of course, through persons who are our tools though we do not appear to have anything in common with them — by newspaper opinion or by other means Even senators and the higher administration accept our counsels. The purely brute mind of the goyim is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

In this difference in capacity for thought between the goyim and ourselves may be clearly discerned the seal of our position as the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the goyim. Their eyes are open, but see nothing before them and do not invent (unless, perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world.

When comes the time of our overt rule, the time to manifest its blessings, we shall remake all legislatures, all our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly. The main feature which will run right

through them is submission to orders, and this principle will be carried to a grandiose height. Every abuse will then disappear in consequence of the responsibility of all down to the lowest unit before the higher authority of the representative of power. Abuses of power subordinate to this last instance will be so mercilessly punished that none will be found anxious to try experiments with their own powers. We shall follow up jealously every action of the administration on which depends the smooth running of the machinery of the State, for slackness in this produces slackness everywhere: not a single case of illegality or abuse of power will be left without exemplary punishment.

Concealment of guilt, connivance between those in the service of the administration — all this kind of evil will disappear after the very first examples of severe punishment. The aureole of our power demands suitable, that is, cruel punishment for the slightest infringement, for the sake of gain, of its supreme prestige. The sufferer, though his punishment may exceed his fault, will count as a soldier falling on the administrative field of battle in the interest of authority, principle and law, which do not permit that any of those who hold the reins of the public coach should turn aside from the public highway to their own private paths. For example: our judges will know that whenever they feel disposed to plume themselves on foolish clemency they are violating the law of justice which is instituted for the exemplary edification of men by penalties for lapse and not for display of the spiritual qualities of the judge Such qualities it is proper to show in private life, but not in a public square which is the educationary basis of human life.

Our legal staff will serve not beyond the age of 55, firstly because old men more obstinately hold to prejudiced opinions and are less capable of submitting to new directions, and secondly because this will give us the possibility by this measure of securing elasticity in the changing of staff, which will thus the more easily bend under our pressure: he who wishes to keep his place will have to give blind obedience to deserve it. In general, our judges will be elected by us

only from among those who thoroughly understand that the part they have to play is to punish and apply laws and not dream about the manifestations of liberalism at the expense of the educationary scheme of the State, as the goyim in these days imagine it to be. This method of shuffling the staff will serve also to explode any collective solidarity of those in the same service and will bind all to the interests of the government upon which their fate will depend. The young generation of judges will be trained in certain views regarding the inadmissibility of any abuses that might disturb the established order of our subjects among themselves.

In these days the judges of the goyim create indulgences to every kind of crimes, not having a just understanding of their office, because the rulers of the present age in appointing judges to office take no care to inculcate in them a sense of duty and consciousness of the matter which is demanded of them. As a brute beast lets out its young in search of prey, so do the goyim give their subjects places of profit without thinking to make clear to them for what purpose such place was created. This is the reason why their governments are being ruined by their own forces through the acts of their own administration.

Let us borrow from the example of the results of these actions yet another lesson for our government.

We shall root out liberalism from all the important strategic posts of our government on which depends the training of subordinates for our State structure. Such posts will fall exclusively to those who have been trained by us for administrative rule. To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, they will be provided with some private service in place of what they lose, and, secondly, I have to remark that all the money in the world will be concentrated in our hands, consequently it is not our government that has to fear expense.

Our absolutism will in all things be logically consecutive and therefore our supreme will in each one of its decrees will

be respected and unquestionably fulfilled : it will ignore all murmurs, all discontents of every kind and will destroy to the root every kind of manifestation of them in act by punishment of an exemplary character.

We shall abolish the right of cassation, which will be transferred exclusively to our disposal — to the cognizance of him who rules, for we must not allow the conception among the people of a thought that there could be such a thing as a decision that it not right of judges set up by us. If, however, anything like this should occur, we shall ourselves cassate the decision, but inflict therewith such exemplary punishment on the judge for lack of understanding of his duty and the purposes of his appointment as will prevent a repetition of such cases I repeat that it must be borne in mind that we shall know every step of our administration which only needs to be closely watched for the people to be content with us, for it has the right to demand from a good government a good official.

Our government will have the appearance of a patriarchal paternal guardianship on the part of our ruler. Our own nation and our subjects will discern in his person a father caring for their every need, their every act, their every interrelation as subjects one with another, as well as their relations to the ruler. They will then be so thoroughly imbued with the thought that it is impossible for them to dispense with this wardship and guidance, if they wish to live in peace and quiet, that they will acknowledge the autocracy of our ruler with a devotion bordering on Apotheosis, especially when they are convinced that those whom we set up do not put their own in place of his authority but only blindly execute his dictates. They will be rejoiced that we have regulated everything in their lives as is done by wise parents who desire to retain their children in the cause of duty and submission. For the peoples of the world in regard to the secrets of our state are ever through the ages only children under age, precisely as are also their governments.

As you see, I found our despotism on right and duty :

the right to compel the execution of duty is the direct obligation of a government which is a father for its subjects. It has the right of the strong that it may use it for the benefit of directing humanity towards that order which is defined by nature, namely, submission. Everything in the world is in a state of submission, if not to man, then to circumstances or its own inner character, in all cases, to what is stronger. And so shall we be this something stronger for the sake of good.

We are obliged without hesitation to sacrifice individuals, who commit a breach of established order, for in exemplary punishment of evil lies a great educational problem.

When the King of Israel sets upon his sacred head the crown offered him by Europe he will become patriarch of the world. The indispensable victims offered by him in consequence of their suitability will never reach the number of victims offered in the course of centuries by the mania of magnificence, the emulation between the gory governments.

Our King will be in constant communion with the peoples, making to them from the tribune speeches which fame will in that same hour distribute over all the world.

PROTOCOL 16

Emasculation of the universities. Substitute for classicism. Training and culling. Advertisements of authority of "the ruler" in the schools. Abolition of freedom of instruction. New Theories. Independence of thought. Teaching by object lessons.

IN order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism — the universities, by re-educating them in a new direction. Their officials and professors will be prepared for their business by detailed secret programmes of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government.

We shall exclude from the course of instruction State Law as also all that concerns the political question. These subjects will be taught to a few dozens of persons chosen for their pre-eminent capacities from among the number of the initiated. The universities must no longer send out from their halls milksops concocting plans for a constitution, like a comedy or a tragedy, busying themselves with questions of policy in which even their own fathers never had any power of thought.

The ill-guided acquaintance of a large number of persons with questions of state creates utopian dreamers and bad subjects, as you can see for yourselves from the example of the universal education in this direction of the goyim. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet.

—Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall

replace with the study of the programme of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the government of the goyim. The study of practical life, of the obligations of order, of the relations of the people one to another, of avoiding bad and selfish examples, which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching programme, which will be drawn up on a separate plan for each calling or state of life, in no wise generalising the teaching. This treatment of the question has special importance.

Each state of life must be trained within strict limits corresponding to its destination and work in life. The occasional genius has always managed and always will manage to slip through into other states of life, but it is the most perfect folly for the sake of this rare occasional genius to let through into ranks foreign to them the untalented who thus rob of their places those who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the goyim who allowed this crying absurdity.

In order that he who rules may be seated firmly in the hearts and minds of his subjects it is necessary for the time of his activity to instruct the whole nation in the schools and on the market places about his meaning and his acts and all his beneficent initiatives.

We shall abolish every kind of freedom of instruction. Learners of all ages will have the right to assemble together with their parents in the educational establishments as it were in a club: during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations, of the laws of examples, of the limitations which are born of unconscious relations, and, finally, of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of a dogma of faith as a transitional stage towards our faith. On the completion of this exposition of our programme of action

in the present and the future I will read you the principles of these theories.

In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful for us. The system of bridling thought is already at work in the so-called system of teaching by object lessons, the purpose of which is to turn the goyim into unthinking submissive brutes waiting for thing to be presented before their eyes in order to form an idea of them In France, one of our best agents, Bourgeois, has already made public a new programme of teaching by object lessons.

PROTOCOL 17

Advocacy. Influence of the priesthood of the goyim. Freedom of conscience. Papal Court. King of the Jews as Patriarch-Pope. How to fight the existing Church. Function of contemporary press. Organisation of police. Volunteer police. Rapinage on the pattern of the kabal rapinage. Abuse of authority.

THE practice of advocacy produces men cold, cruel, persistent, unprincipled, who in all cases take up an impersonal, purely legal standpoint. They have the inveterate habit to refer everything to its value for the defence and not to the public welfare of its results. They do not usually decline to undertake any defence whatever, they strive for an acquittal at all costs, cavilling over every petty crux of jurisprudence and thereby they demoralise justice. For this reason we shall set this profession into narrow frames which will keep it inside this sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigants; they will receive business only from the court and will study it by notes of report and documents, defending their clients after they have been interrogated in court on facts that have appeared. They will receive an honorarium without regard to the quality of the defence. This will render them mere reporters on law-business in the interests of justice and as counterpoise to the proctor who will be the reporter in the interests of prosecution; this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defence conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocates to agree only to let that side win which pays most

We have long past taken care to discredit the priesthood of the goyim, and thereby to ruin their mission on earth, which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling

lower. Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion. As to other religions, we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress.

When the time comes finally to destroy the papal court the finger of an invisible hand will point the nations towards this court. When, however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place.

The King of the Jews will be the real Pope of the Universe, the patriarch of an international Church.

But, in the meantime, while we are re-educating youth in new traditional religions and afterwards in ours, we shall not overtly lay a finger on existing churches, but we shall fight against them by criticism calculated to produce schism

In general, then, our contemporary press will continue to criticise State affairs, religions, incapacities of the goyim, always using the most unprincipled expressions in order by every means to lower their prestige in the manner which can only be practised by the genius of our gifted tribe

Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification — in our hundred hands will be, one in each, the springs of the machinery of social life. We shall see everything without the aid of official police which, in that scope of its right which we elaborated for the use of the goyim, hinders governments from seeing. In our programme one-third of our subjects will keep the rest under observation from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace

to be a spy and informer, but a merit : unfounded denunciations, however, will be cruelly punished that there may be no development of abuses of this right.

Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements, editors, printers and publishers, booksellers, clerks, and salesmen, workmen coachmen, lackeys, et cetera. This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power, will only witness and report. Verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police. Any persons not denouncing anything seen or heard concerning questions of state will also be charged with and made responsible for concealment, if it be proved that he is guilty of this crime.

Just as nowadays our brethren are obliged at their own risk to denounce to the kabal apostates of their own family or members who have been noticed doing anything in opposition to the kabal, so in our kingdom over all the world it will be obligatory for all our subjects to observe the duty of service to the State in this direction.

Such an organisation will extirpate abuses of authority, of force, of bribery, everything in fact which we by our counsels, by our theories of the superhuman rights of man, have introduced into the customs of the goyim But how else were we to procure that increase of causes predisposing to disorders in the midst of their administration? Among the number of those methods one of the most important is—agents for the restoration of order, so placed as to have the opportunity in their disintegrating activity of developing and displaying their evil inclinations — obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, venality.

PROTOCOL 18

Measures of secret defence. Observation of conspiracies from the inside. Overt secret defence—the ruin of authority. Secret defence of the King of the Jews. Mystical prestige of authority. Arrest on the first suspicion.

WHEN it becomes necessary for us to strengthen the strict measures of secret defence (the most fatal poison for the prestige of authority) we shall arrange a simulation of disorders or some manifestation of discontent finding expression through the co-operation of good speakers. Round these speakers will assemble all who are sympathetic to his utterances. This will give us the pretext for domiciliary perquisitions and surveillance on the part of our servants from among the number of the goyim police

As the majority of conspirators act out of love for the game, for the sake of talking, so, until they commit some overt act we shall not lay a finger on them but only introduce into their midst observation elements It must be remembered that the prestige of authority is lessened if it frequently discovers conspiracies against itself: this implies a presumption of consciousness of weakness, or, what is still worse, injustice. You are aware that we have broken the prestige of the goy kings by frequent attempts upon their lives through our agents, blind sheep of our flock, who are easily moved by a few liberal phrases to crimes provided only they be painted in political colours. We have compelled the rulers to acknowledge their weakness in advertising overt measures of secret defence and thereby we shall bring authority to destruction.

Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist against him any sedition with which he is not strong enough to contend and is compelled to hide from it.

If we should admit this thought, as the goyim have done and are doing, we should ipso facto be signing a death sentence, if not for our ruler, at any rate for his dynasty, at no distant date.

According to strictly enforced outward appearances our ruler will employ his power only for the advantage of the nation and in no wise for his own or dynastic profits. Therefore, with the observance of this decorum, his authority will be respected and guarded by the subjects themselves, it will receive an apotheosis in the admission that with it is bound up the well-being of every citizen of the State, for upon it will depend all order in the common life of the pack

Overt defence of the kind argues weakness in the organisation of his strength.

Our ruler will always among the people be surrounded by a mob of apparently curious men and women, who will occupy the front ranks about him, to all appearance by chance, and will restrain the ranks of the rest out of respect as it will appear for good order. This will sow an example of restraint also in others. If a petitioner appears among the people trying to hand a petition and forcing his way through the ranks, the first ranks must receive the petition and before the eyes of the petitioner pass it to the ruler, so that all may know that what is handed in reaches its destination, that, consequently, there exists a control of the ruler himself. The aureole of power requires for its existence that the people may be able to say "If the king knew of this," or "the king will hear of it."

With the establishment of official secret defence the mystical prestige of authority disappears: given a certain audacity and everyone counts himself master of it, the sedition-monger is conscious of his strength, and when occasion serves watches for the moment to make an attempt upon authority For the goyim we have been preaching something else, but by that very fact we are enabled to see what measures of overt defence have brought them to.

Criminals with us will be arrested at the first more or less well-grounded suspicion: it cannot be allowed that out o

fear of a possible mistake an opportunity should be given of escape to persons suspected of a political lapse or crime for in these matters we shall be literally merciless. If it is still possible, by stretching a point, to admit a reconsideration of the motive causes in simple crimes, there is no possibility of excuse for persons occupying themselves with questions in which nobody except the government can understand anything And it is not all governments that understand true policy.

PROTOCOL 19

The right of presenting petitions and projects. Sedition. Indictment of political crimes. Advertisement of political crimes.

IF we do not permit any independent dabbling in the political we shall on the other hand encourage every kind of report or petition with proposals for the government to examine into all kinds of projects for the amelioration of the condition of the people; this will reveal to us the defects or else the fantasies of our subjects, to which we shall respond either by accomplishing them or by a wise rebutment to prove the short-sightedness of one who judges wrongly.

Sedition-mongering is nothing more than the yapping of a lap-dog at an elephant. For a government well organised, not from the police but from the public point of view, the lap-dog yaps at an elephant in entire unconsciousness of its strength and importance. It needs no more than to take a good example to show the relative importance of both and the lap-dogs will cease to yap and will wag their tails the moment they set eyes on an elephant.

In order to destroy the prestige of heroism for political crime we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime. Public opinion will then confuse in its conception this category of crime with the disgrace attaching to every other and will brand it with the same contempt.

We have done our best, and I hope we have succeeded, to obtain that the goyim should not arrive at this means of contending with sedition. It was for this reason that through the Press and in speeches indirectly — in cleverly compiled school-books on history, we have advertised the martyrdom alleged to have been accepted by sedition-mongers for the idea of the commonweal. This advertisement has increased the contingent of liberals and has brought thousands of goyim into the ranks of our livestock cattle.

PROTOCOL 20

Financial Programme. Progressive tax. Stamp progressive taxation. Exchequer, interest-bearing papers and stagnation of currency. Method of accounting. Abolition of ceremonial displays. Stagnation of capital. Currency issue. Gold standard. Standard of cost of working manpower. Budget. State loans. One per cent. interest series. Industrial shares. Rulers of the goyim : courtiers and favouritism, masonic agents.

TO-DAY we shall touch upon the financial programme, which I put off to the end of my report as being the most difficult, the crowning and the decisive point of our plans. Before entering upon it I will remind you that I have already spoken before by way of a hint when I said that the sum total of our actions is settled by the question of figures.

When we come into our kingdom our autocratic government will avoid, from a principle of self-preservation, stupidly burdening the masses of the people with taxes, remembering that it plays the part of father and protector. But as State organisation is costly it is necessary nevertheless to obtain the funds required for it. It will, therefore, elaborate with particular precaution the question of equilibrium in this matter.

Our rule, in which the king will enjoy the legal fiction that everything in his State belongs to him (which may easily be translated into fact), will be enabled to resort to the lawful confiscation of all sums of every kind for the regulation of their circulation in the State. From this follows that taxation will best be covered by a progressive tax on property. In this manner the dues will be paid without straining or ruining anybody in the form of a percentage of the amount of property. The rich must be aware that it is their duty to place a part of their superfluities at the disposal of the State since the State guarantees them security of possession of the rest of their property and the rights of honest gains. I say

honest, for the control over property will do away with robbery on a legal basis.

This social reform must come from above, for the time is ripe for it — it is indispensable as a pledge of peace.

The tax upon the poor man is a seed of revolution and works to the detriment of the State which in hunting after the trifling is missing the big. Quite apart from this, a tax on capitalists diminishes the growth of wealth in private hands in which we have in these days concentrated it as a counterpoise to the government strength of the goyim — their State finances.

A tax increasing in a percentage ratio to capital will give a much larger revenue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and discontent among the goyim.

The force upon which our king will rest consists in the equilibrium and the guarantee of peace, for the sake of which things it is indispensable that the capitalists should yield up a portion of their incomes for the sake of the secure working of the machinery of the State. State needs must be paid by those who will not feel the burden and have enough to take from.

Such a measure will destroy the hatred of the poor man for the rich, in whom he will see a necessary financial support for the State, will see in him the organiser of peace and well-being since he will see that it is the rich man who is paying the necessary means to attain these things.

In order that payers of the educated classes should not too much distress themselves over the new payments they will have full accounts given them of the destination of those payments, with the exception of such sums as will be appropriated for the needs of the throne and the administrative institutions.

He who reigns will not have any properties of his own once all in the State represents his patrimony, or else the one would be in contradiction to the other; the fact of holding

private means would destroy the right of property in the common possession of all.

Relatives of him who reigns, his heirs excepted, who will be maintained by the resources of the State, must enter the ranks of servants of the State or must work to obtain the right to property ; the privilege of royal blood must not serve for the spoiling of the treasury.

Purchase, receipt of money or inheritance will be subject to the payment of a stamp progressive tax. Any transfer of property, whether money or other, without evidence of payment of this tax, which will be strictly registered by names, will render the former holder liable to pay interest on the tax from the moment of transfer of these sums up to the discovery of his evasion of declaration of the transfer. Transfer documents must be presented weekly at the local treasury office with notifications of the name, surname and permanent place of residence of the former and the new holder of the property. This transfer with register of names must begin from a definite sum which exceeds the ordinary expenses of buying and selling of necessities, and these will be subject to payment only by a stamp impost of a definite percentage of the unit.

Just strike an estimate of how many times such taxes as these will cover the revenue of the goyim States.

The State exchequer will have to maintain a definite complement of reserve sums, and all that is collected above that complement must be returned into circulation. On these sums will be organised public works. The initiative in works of this kind, proceeding from State sources, will bind the working class firmly to the interests of the State and to those who reign. From these same sums also a part will be set aside as rewards of inventiveness and productiveness.

On no account should so much as a single unit above the definite and freely estimated sums be retained in the State treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant ; a stagnation

of the lubricant may stop the regular working of the mechanism.

The substitution of interest-bearing paper for a part of the token of exchange has produced exactly this stagnation. The consequences of this circumstance are already sufficiently noticeable.

A court of account will also be instituted by us, and in it the ruler will find at any moment a full accounting for State income and expenditure, with the exception of the current monthly account, not yet made up, and that of the preceding month, which will not yet have been delivered.

The one and only person who will have no interest in robbing the State is its owner, the ruler. This is why his personal control will remove the possibility of leakages or extravagances.

The representative function of the ruler at receptions for the sake of etiquette, which absorbs so much invaluable time, will be abolished in order that the ruler may have time for control and consideration. His power will not then be split up into fractional parts among time-serving favourites who surround the throne for its pomp and splendour, and are interested only in their own and not in the common interests of the State.

Economic crises have been produced by us for the goyim by no other means than the withdrawal of money from circulation. Huge capitals have stagnated withdrawing money from States, which were constantly obliged to apply to those same stagnant capitals for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals The concentration of industry in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also of the States

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correspond with the growth of population and thereby children also must absolutely be reckoned as consumers of currency from the day of their birth. The revision of issue is a material question for the whole world.

You are aware that the gold standard has been the ruin of the States which adopted it, for it has not been able to satisfy the demands for money, the more so that we have removed gold from circulation as far as possible.

With us the standard that must be introduced is the cost of working-man power, whether it be reckoned in paper or in wood. We shall make the issue of money in accordance with the normal requirements of each subject, adding to the quantity with every birth and subtracting with every death.

The accounts will be managed by each department (the French administrative division), each circle.

In order that there may be no delays in the paying out of money for State needs the sums and terms of such payments will be fixed by decree of the ruler; this will do away with the protection by a ministry of one institution to the detriment of others.

The budgets of income and expenditure will be carried out side by side that they may not be obscured by distance one to another.

The reforms projected by us in the financial institutions and principles of the goyim will be clothed by us in such forms as will alarm nobody. We shall point out the necessity of reforms in consequence of the disorderly darkness into which the goyim by their irregularities have plunged the finances. The first irregularity, as we shall point out, consists in their beginning with drawing up a single budget which year after year grows owing to the following cause: this budget is dragged out to half the year, then they demand a budget to put things right, and this they expend in three months, after which they ask for a supplementary budget, and all this ends with a liquidation budget. But, as the budget of the following year is drawn up in accordance with the sum of the total addition, the annual departure from

the normal reaches as much as 50 per cent. in a year, and so the annual budget is trebled in ten years. Thanks to such methods, allowed by the carelessness of the goy States, their treasuries are empty. The period of loans supervenes, and that has swallowed up remainders and brought all the goy States to bankruptcy.

You understand perfectly that economic arrangements of this kind, which have been suggested to the goyim by us, cannot be carried on by us.

Every kind of loan proves infirmity in the State and a want of understanding of the rights of the State. Loans hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm of our bankers. Foreign loans are leeches which there is no possibility of removing from the body of the State until they fall off by themselves or the State flings them off. But the goy States do not tear them off; they go on in persisting in putting more on to themselves so that they must inevitably perish drained by voluntary blood letting.

What also indeed is, in substance, a loan, especially a foreign loan? A loan is — an issue of government bills of exchange containing a percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 per cent., then in twenty years the State vainly pays away in interest a sum equal to the loan borrowed, in forty years it is paying a double sum, in sixty treble — and all the while the debt remains an unpaid debt.

From this calculation it is obvious that with any form of taxation per head the State is haling out the last coppers of the poor taxpayers in order to settle accounts with wealthy foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.

So long as loans were internal the goyim only shuffled their money from the pockets of the poor to those of the rich, but when we bought up the necessary person in order

to transfer loans into the external sphere all the wealth of States flowed into our cash-boxes and all the goyim began to pay us the tribute of subjects.

If the superficiality of goy kings on their thrones in regard to State affairs and the venality of ministers or the want of understanding of financial matters on the part of other ruling persons have made their countries debtors to our treasuries to amounts quite impossible to pay it has not been accomplished without on our part heavy expenditure of trouble and money.

Stagnation of money will not be allowed by us and therefore there will be no State interest-bearing paper, except a one-per-cent. series, so that there will be no payment of interest to leeches that suck all the strength out of the State. The right to issue interest-bearing paper will be given exclusively to industrial companies who will find no difficulty in paying out of profits, whereas the State does not make interest on borrowed money like these companies, for the State borrows to spend and not to use in operations.

Industrial papers will be bought also by the government which from being as now a payer of tribute by loan operations will be transformed into a lender of money at a profit. This measure will stop the stagnation of money, parasitic profits and idleness, all of which were useful for us among the goyim so long as they were independent but are not desirable under our rule.

How clear is the undeveloped power of thought of the purely brute brains of the goyim, as expressed in the fact that they have been borrowing from us with payment of interest without ever thinking that all the same these very moneys, plus an addition for payment of interest, must be got by them from their own State pockets in order to settle up with us. What could have been simpler than to take the money they wanted from their own people?

But it is a proof of the genius of our chosen mind that we have contrived to present the matter of loans to them in

such a light that they have even seen in them an advantage for themselves.

Our accounts, which we shall present when the time comes in the light of centuries of experience gained by experiments made by us on the goy States, will be distinguished by clearness and definiteness and will show at a glance to all men the advantage of our innovations. They will put an end to those abuses to which we owe our mastery over the goyim, but which cannot be allowed in our Kingdom.

We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

And without a definite plan it is impossible to rule. Marching along an undetermined road and with undetermined resources brings to ruin by the way heroes and demi-gods.

The goy rulers, whom we once upon a time advised should be distracted from State occupations by representative receptions, observances of etiquette, entertainments, were only screens for our rule. The accounts of favourite courtiers who replaced them in the sphere of affairs were drawn up for them by our agents, and every time gave satisfaction to short-sighted minds by promises that in the future economies and improvements were foreseen Economies from what? From new taxes? — were questions that might have been but were not asked by those who read our accounts and projects.

You know to what they have been brought by this carelessness, to what a pitch of financial disorder they have arrived, notwithstanding the astonishing industry of their peoples.

PROTOCOL 21

Internal loans. Debit and taxes. Conversions. Bankruptcy. Savings banks and rentes. Abolition of money markets. Regulation of industrial values.

TO what I reported to you at the last meeting I shall now add a detailed explanation of internal loans. Of foreign loans I shall say nothing more, because they have fed us with the national moneys of the goyim, but for our State there will be no foreigners, that is, nothing external.

We have taken advantage of the venality of administrators and the slackness of rulers to get our moneys twice, thrice and more times over by lending to the goy governments moneys which were not all needed by the States. Could anyone do the like in regard to us? Therefore, I shall only deal with details of internal loans.

States announce that such a loan is to be concluded and open subscriptions for their own bills of exchange, that is, for their interest-bearing paper. That they may be within the reach of all the price is determined at from a hundred to a thousand; and a discount is made for the earliest subscribers. Next day, by artificial means, the price of them goes up, alleged reason being that everyone is rushing to buy them. In a few days the treasury safes are, as they say, overflowing, and there's more money than they can do with (why then take it?) The subscription, it is alleged, covers many times over the issue total of the loan; in this lies the whole stage effect — look you, they say, what confidence is shown in the government's bills of exchange.

But when the comedy is played out there emerges the fact that a debit, and an exceedingly burdensome debit, has been created. For the payment of interest it becomes necessary to have recourse to new loans, which do not swallow up but only add to the capital debt. And when this credit is exhausted it becomes necessary by new taxes to cover, not the loan, but only the interest on it. These taxes are a debit employed to cover a debit.

Later comes the time for conversions, but they diminish the payment of interest without covering the debt, and besides they cannot be made without the consent of the lenders ; on announcing a conversion a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hoist on their own petard and would be found insolvent and unable to pay the proposed sums. By good luck the subjects of the goy governments, knowing nothing about financial affairs, have always preferred losses on exchange and diminution of interest to the risk of new investments of their moneys, and have thereby many a time enabled these governments to throw off their shoulders a debit of several millions.

Nowadays, with external loans, these tricks cannot be played by the goyim for they know that we shall demand all our moneys back.

In this way an acknowledged bankruptcy will best prove to the various countries the absence of any means between the interests of the peoples and those who rule them.

I beg you to concentrate your particular attention upon this point and upon the following : nowadays all internal loans are consolidated by so-called flying loans, that is, such as have terms of payment more or less near. These debts consist of moneys paid into the savings banks and reserve funds. If left for long at the disposition of a government these funds evaporate in the payment of interest on foreign loans, and are replaced by the deposit of equivalent amount of rentes.

And these last it is, which patch up all the leaks in the State treasuries of the goyim.

When we ascend the throne of the world all these financial and similar shifts, as being not in accord with our interests, will be swept away so as not to leave a trace, as also will be destroyed all money markets, since we shall not allow the prestige of our power to be shaken by fluctuations of prices set upon our values, which we shall announce by law at the

price which represents their full worth without any possibility of lowering or raising. (Raising gives the pretext for lowering, which indeed was where we made a beginning in relation to the values of the goyim.)

We shall replace the money markets by grandiose government credit institutions, the object of which will be to fix the price of industrial values in accordance with government views. These institutions will be in a position to fling upon the market five hundred millions of industrial paper in one day, or to buy up for the same amount. In this way all industrial undertakings will come into dependence upon us. You may imagine for yourselves what immense power we shall thereby secure for ourselves

PROTOCOL 22

The secret of what is coming. The evil of many centuries as the foundation of future well-being. The aureole of power and its mystical worship.

IN all that has so far been reported by me to you, I have endeavoured to depict with care the secret of what is coming, of what is past, and what is going on now, rushing into the flood of the great events coming already in the near future, the secret of our relations to the goyim and of financial operations. On this subject there remains still a little for me to add.

In our hands is the greatest power of our day — gold: in two days we can procure from our storehouses any quantity we may please.

Surely there is no need to seek further proof that our rule is predestined by God? Surely we shall not fail with such wealth to prove that all that evil which for so many centuries we have had to commit has served at the end of ends the cause of true well-being — the bringing of everything into order? Though it be even by the exercise of some violence, yet all the same it will be established. We shall contrive to prove that we are benefactors who have restored to the rent and mangled earth the true good and also freedom of the person, and therewith we shall enable it to be enjoyed in peace and quiet, with proper dignity of relations, on the condition, of course, of strict observance of the laws established by us. We shall make plain therewith that freedom does not consist in dissipation and in the right of unbridled licence any more than the dignity and force of a man do not consist in the right for everyone to promulgate destructive principles in the nature of freedom of conscience, equality and the like. The freedom of the person, in no wise consists in the right to agitate oneself and others by abominable speeches before disorderly mobs, and that true freedom consists in the inviolability of the person who honourably and strictly observes all the laws of life in common, that human

dignity is wrapped up in consciousness of the rights and also of the absence of rights of each, and not wholly and solely in fantastic imaginings about the subject of one's ego.

Our authority will be glorious because it will be all-powerful, will rule and guide, and not muddle along after leaders and orators shrieking themselves hoarse with senseless words which they call great principles and which are nothing else, to speak honestly, but utopian Our authority will be the crown of order, and in that is included the whole happiness of man. The aureole of this authority will inspire a mystical bowing of the knee before it and a reverent fear before it of all the peoples. True force makes no terms with any right, not even with that of God: none dare come near to it so as to take so much as a span away from it.

PROTOCOL 23

Reduction of the manufacture of articles of luxury. Small master production. Unemployment. Prohibition of drunkenness. Killing out of the old society and its resurrection in a new form. The chosen one of God.

THAT the peoples may become accustomed to obedience it is necessary to instill lessons of humility and therefore to reduce the production of articles of luxury. By this we shall improve morals which have been debased by emulation in the sphere of luxury. We shall re-establish small master production which will mean laying a mine under the private capital of manufacturers. This is indispensable also for the reason that manufacturers on the grand scale often move, though not always consciously, the thoughts of the masses in directions against the government. A people of small masters knows nothing of unemployment and this binds him closely with existing order, and consequently with the firmness of authority. Unemployment is a most perilous thing for a government. For us its part will have been played out the moment authority is transferred into our hands. Drunkenness will also be prohibited by law and punishable as a crime against the humanness of man who is turned into a brute under the influence of alcohol.

Subjects, I repeat once more, give blind obedience only to the strong hand which is absolutely independent of them, for in it they feel the sword for defence and support against social scourges What do they want with an angelic spirit in a king? What they have to see in him is the personification of force and power.

The supreme lord who will replace all now existing rulers, dragging on their existence among societies demoralised by us, societies that have denied even the authority of God, from whose midst breaks out on all sides the fire of anarchy, must first of all proceed to quench this all-devouring flame. Therefore he will be obliged to kill off those existing societies, though he should drench them with his own blood.

that he may resurrect them again in the form of regularly organised troops fighting consciously against every kind of infection that may cover the body of the State with sores.

This Chosen One of God is chosen from above to demolish the senseless forces moved by instinct and not reason, by brutishness and not humanness. These forces now triumph in manifestations of robbery and every kind of violence under the mask of principles of freedom and rights. They have overthrown all forms of social order to erect on the ruins the throne of the King of the Jews ; but their part will be played out the moment he enters into his kingdom. Then it will be necessary to sweep them away from his path, on which must be left no knot, no splinter.

Then will it be possible for us to say to the peoples of the world : Give thanks to God and bow the knee before him which bears on his front the seal of the predestination of man to which God himself has led his star that none other but Him might free us from all the before-mentioned forces and evils.

PROTOCOL 24

Confirming the roots of King David. Training of the king. Setting aside of direct heirs. The king and three of his sponsors. The king is free. Irreproachability of exterior morality of the King of the Jews.

I PASS now to the method of confirming the dynastic roots of King David to the last stratum of the earth.

This confirmation will first and foremost be included in that in which to this day has rested the force of conservatism by our learned elders of the conduct of all the affairs of the world, in the directing of the education of thought of all humanity.

Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret places of its art

To these persons only will be taught the practical application of the aforementioned plans by comparison of the experiences of many centuries, all the observations on the politico-economic moves and social sciences — in a word, all the spirit of laws which have been unshakably established by nature herself for the regulation of the relations of humanity.

Direct heirs will often be set aside from ascending the throne if in their time of training they exhibit frivolity, softness and other qualities that are the ruin of authority, which render them incapable of governing and in themselves dangerous for kingly office.

Only those who are unconditionally capable of firm, even cruel, direct rule will receive the reins of power from our learned elders.

In case of falling sick with weakness of will or other form of incapacity, kings must by law hand over the reins of rule to new and capable hands

The king's plans of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counsellors.

Only the king and the three who stood sponsor for him will know what is coming.

In the person of the king who with unbending will is master of himself and of humanity all will discern as it were fate with its mysterious ways. None will know what the king wishes to attain by his dispositions, and therefore none will dare to stand across an unknown path.

It is understood that the brain reservoir of the king must correspond in capacity to the plan of government it has to contain. It is for this reason that he will ascend the throne not otherwise than after examination of his mind by the afoer-said learned elders.

That the people may know and love their king it is indispensable for him to converse in the market-places with his people. This ensures the necessary clinching of the two forces which are now divided one from another by us by the terror.

This terror was indispensable for us till the time comes for both these forces separately to fall under our influence.

The king of the Jews must not be at the mercy of his passions, and especially of sensuality: on no side of his character must he give brute instincts power over his mind. Sensuality worse than all else disorganises the capacities of the mind and clearness of views; distracting the thoughts to the worst and most brutal side of human activity.

The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all personal inclinations.

Our supreme lord must be of an exemplary irreproachability.

Signed by the representatives of
Zion, of the 33rd degree.

Lord Sydenham on the 'Protocols.'

The following letter appeared in the "Spectator" of
August 27th, 1921

Sir,—When the **Protocols** first appeared in English it was pointed out that they embodied a forgery perpetrated by the Tsar's police with the idea of promoting pogroms. It now appears that they are adapted from a "pamphlet of 1865 attacking the Second Empire." This is most interesting, but it explains nothing. As you point out, Mrs. Webster has shown the **Protocols** to be full of plagiarisms which she effectively explained by the use of parallel columns, and before her most able book appeared Mr. Lucien Wolfe had traced other similarities. As the **Protocols** were obviously a compilation that has ever appeared resides in the subject matter, may be discovered. The importance of the most sinister compilation that has ever appeared resides in the subject matter. The **Protocols** explain in almost laborious detail the objects of Bolshevism and the methods of carrying it into effect. These methods were in operation in 1901 when Nilus said that he received the documents, but Bolshevism was then Marxian Communism, and the time had not come for applying it by military force. Nothing that was written in 1865 can have any bearing upon the deadly accuracy of the forecasts in the **Protocols**, most of which have since been fulfilled to the letter. Moreover, the principles they enunciate correspond closely with the recorded statements of Jewish authorities. If you read the American edition, with its valuable annexes, you will understand this, and the confirmatory quotations there given can be multiplied. Even the "Jewish world despotism," which you described as a "piece of malignant lunacy," is not obscurely hinted at. Take this one quotation from the **Jewish State**, by Theodore Herzl: "When we sink we become a revolutionary proletariat, the subordinate officers of the revolutionary party: when we rise, there rises also our terrible power of the purse." Compare this ominous statement with those of the **Protocols**, of which it is plainly an echo.

I note with thankfulness that you say that the discovery of the French pamphlet "does not clear up the whole mystery." Indeed it does not, and if you will carefully read Mr. Ford's amazing disclosures you will wish for more light. The main point is, of course, the source from which Nilus obtained the **Protocols**. The Russians who knew Nilus and his writings cannot all have been exterminated by the Bolshevics. His book, in which the **Protocols** only form one chapter, has not been translated; though it would give some idea of the man. He was, I have been told by a Russian lady, absolutely incapable either of writing any portion of the **Protocols** or of being a party to fraud.

What is the most striking characteristic of the **Protocols**? The answer is knowledge of a rare kind, embracing the widest field. The solution of the "mystery," if it is one, is to be found by ascertaining where this uncanny knowledge on which prophecies now literally fulfilled are based, can be shown to reside.

I am, Sir, &c.,

SYDENHAM

CHAPTER THREE

The Mobilisation of World Jews

ZIONIST policy in the twentieth century has mobilised Jews, and the great resources of wealth and power which they have accumulated over the last two thousand years, to advance the progress of international Communism. This course is being followed not by open threat but by working within the left-wing political parties, and by directing the great power of Freemasonry and the trade unions to prevail upon the masses to follow the ignis fatuus of Communism, which is directed to dividing the Gentiles amongst themselves, and to weakening the loyalty of citizens to their country.

The prediction of a German writer in 1879 has been borne out by events. Wilhelm Marr wrote in **Der Sieg des Judentums über das Christentum**:

"Russia is the last defence against the Jews, and its surrender is only a matter of time. The elastic spirit of Jewish intrigue will crush Russia in a revolution, such as the world has never seen the like. When it has

overthrown Russia, it will have nothing to fear from any quarter; when it has seized in Russia all the offices of state as it has done with us, then the Jews will openly undertake the destruction of western civilisation, and this 'last hour' of condemned Europe will strike within a hundred or a hundred-and-fifty years at the latest, since the march of events moves more rapidly in our era than in preceding centuries."

The first meeting of the Russian Communist Party, held in Minsk in March, 1903, was headed by nine men, more than half of whom were of Jewish descent. The unsuccessful revolt in 1905 — in which, once again, Jewish blood lubricated the machinery of anarchy — was hailed in a Zionist paper (*The Maccabean*, New York, November, 1905) as the work of Jews, and a Jewish revolution. After the failure of this revolt, the body of professional revolutionaries who had prepared and directed it left Russia for Palestine to lay the foundations of Israel and to plan the anti-Semitic hoax which was to pave the way to world supremacy. They continued to work through congresses held in the capital cities of Europe. Half the members of the central committee, elected in 1912, with Lenin as leader, were Zionists. Their skilful exploitation of wartime conditions led to the successful coup d'état in Russia, in 1917. Born of a persecuted race,

Zionism had effectively aroused and directed a revolt against oppression, to establish a regime which they planned to use as the mainspring of their operation against the West. On November 17th, 1917, Count Czernin, the Austrian foreign minister, wrote : "This Russian bolshevism is a peril to Europe . . . their leaders are almost all of them Jews, with altogether fantastic ideas, and I do not envy the country that is governed by them" By this success, Zionism acquired vast resources of wealth and influence; and successfully overcame opposition from non-Zionist Jews.

The Zionist leaders decided that Russia should be the centre of International Communism, which would, through the medium of the Popular Front parties, create national disintegration and economic ruin as a basis on which world Communism could flourish. A leading Zionist — a certain Borochoy — has said that the success of Communism would depend upon the "strategic basis" for its class struggle. Did he mean that national and economic disintegration were part of the strategy of Zionism as an international organisation?

Basically, Communism is not an ideology, but an organised campaign to take out of the hands of the democracies the administration of the civilised

Western world, to replace it with the materialist doctrine of Communism, which permeates ever further and deeper in accordance with the global strategy of Zionism.

The Jewish people are themselves in danger from the monstrous growth of Communism, which has sprung, with the vigour of a weed, from the breeding ground of anarchy and rebellion prepared by Zionist revolutionaries. With the aid of Russia and her satellite countries, Zionism aims to subjugate the Western world.

The Jews are no longer a stateless and a free people. Israel is now a land with an army and an air force ready to serve side by side with Russia. No Jew, however loyal to his country of adoption, can escape the consequences of the action to which Zionism has committed him; he is pledged to defend the interests not only of Israel, but of Moscow. Western statesmen are in error if they think that in the event of war with Russia Israel would aid the West; neither can Israel remain neutral; her people all over the world will be compelled to obey their central authority, whose policy is synonymous with Communism. Jews, as well as Gentiles, are in need of protection against the forces of Zionist Communism now invading the Western world.

The whole world, stirred by Zionist-inspired Communism, is in a state of tumult, constantly breaking into violence. Conflict between the white and coloured races is acute. The passion for freedom, stimulated by Communist propaganda, rises in an overwhelming tide against those who for hundreds of years have safeguarded humanity from such a fate. To give independence to nations whose leaders are without elementary knowledge of the values and standards of civilisation and the principles of government; to deprive them of the guidance of Western statesmen, leaves a vacuum to be filled by monstrous myths (e.g., "Nkrumahism" in West Africa). The founders of Communism are themselves endangered by the threat to the white races.

The Communist International, under the authority of the Zionists, has infused the world with a revolutionary aspiration which will destroy the social, political and economic structure of the Western democracies; and replace the Christian faith with the mirage of an **earthly** paradise. Under the Communist regime there is no liberty. Far from representing the interests of the people, it enforces an absolute subjugation of the masses to the inordinate ambition of eastern Zionism, which seeks to conquer the world.

Zionism has its agents in every capital city of the world, transmitting to Moscow the vital material which gives Soviet Russia a lead in international affairs. Every nation — even the 'satellite states' — is thus, wittingly or unwittingly, contributing to the Zionist cause. Fallen monarchies have been replaced by despots willing to serve alien masters; revolutions have been engineered to put in power those who will further its ends. The monstrous jigsaw patterned by the Elders of Zion enables them to place, without detection, a section of their own design in any part of the world.

The group of Zionists, who conceived the anti-Semitic purge in Germany and planted the poisonous formula in the hands of Hitler, were men who knew human nature and how to stir the ignoble passions aroused in the name of Nationalism. This concrete reality surpasses all fiction: an iniquitous conspiracy, with terrible consequences, which hoaxed not only the German people and their fanatical leaders but the whole world, with the exception of Russia, who played a major part in the Councils of Zion. It is now abundantly clear that the Zionists laboured to involve Germany in a second world war, in order (a) to destroy Germany's industrial power, (b) to weaken the unity of the Western

world and its Christian civilisation, and (c) to open the way to Israel, following the pogrom which they themselves had instigated? To sabotage world peace is a primary object in the campaign for world dominance.

Jewish communities in different countries are united in subordination to the dictatorship of a small group, who maintain a system of government not unlike that of a corporate state. Zionist policy, developed and practised behind a facade of religious rites, reaches into the economic and social life of every country where Zionists are active. They direct and control regulations for industrial production and working conditions; organising and running marketing societies and consumers; insurance and banking institutions; they control many branches of industry and transport; and their political influence, exercised through popular front and leftist parties, based upon the work of their agents in trade unions and masonic societies, enables them undetected to propagate Communism. Zionists have the power through these organisations to create unemployment on a large scale, and, in fact, use the funds collected for relief to evoke alarm and despondency, temporarily bringing greater hardship upon the strikers (or unemployed). Their influence on

labour party policy is so powerful and consummate that not even the professional classes, deeply rooted in tradition, can see the revolutionising effect which is bringing democracy to its knees. Labour party supporters do not realise that their Party is rooted in the Zionists' impatience with the theory and dogma of Communism expressed in clichés and slogans without dignity or humanity, the creed of an international movement without positive values. It is indeed a misfortune for the free peoples of the world, both Jews and Gentiles, that they should unwittingly take part in destroying their future by replacing the fibres of democracy with the chains of Communism. To understand this dilemma, it is necessary to know who are the Zionists and their agents; who are the Freemasons, what Freemasonry inspires, and the inseparable link between Zionists, Freemasonry and Communism, the tripod on which the fate of the free people hangs in the balance.

This dictatorial government, now centred in Israel, extends its influence over the public and private life of nations, exacting absolute submission of the individual. Subversive and revolutionary action proceeds under cover of a popular front composed of Zionists, Communists and Socialists, while the leaders of the organisation, and its composition and

purpose remain hidden. Their dupes and mouth-pieces can be relied upon to put the Zionist plan into action. (The exploitation of the freedoms of democracy is described in Chapter VII.)

Zionism has in this country, not in the heat of battle, but in cold, calculated policy, aided and abetted international communism in an attempt to destroy and uproot Western civilisation, its traditions and institutions, and to undermine all religious faiths, substituting either atheism or Judaism. Millions of Jews have been sacrificed in this cause, in a nightmare of slaughter exceeding the savagery of mediaeval times. The combination of Zionism and Communism is a far greater menace than any previous totalitarian system of government. Whilst no apology is made for Fascism or Nazism, one thing can be said in their favour — their aim was a limited one; whereas Zionism is inherently destructive in its spirit, and consequently it is driven to sabotage every effort for peace made by the Western powers. Zionism today is the power which directs the course of events, a force sustained not merely by theoretical assertion but by the military strength of Soviet Russia. Its intention is to disintegrate Western civilisation by the permeation of Communist ideology into all its branches down

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to the smallest unit, and to use the military force and resources of Russia to conquer the world. The will of a potent minority is imposed over the power of reason.

It is Zionism, not Communism, which has created a world dilemma for which no solution can be found. Communism is itself being used by the Zionists as their weapon for the subjugation of the West, and of the East, to serve exclusively the interests of Zionism. Zionism is the force behind Communism, sweeping through the continent of Africa, where monarchies and Western sympathisers are being displaced one by one by the propaganda and military pressure of Soviet Russia. Communist Russia, like the West, is on the defensive, for the Zionist forces have placed her between two mighty perils of which she will eventually become the victim for the sake of Zionism.

The United Arab Republic has been sold to Russia by the Zionists, who are preparing to disintegrate the unity of the Arabs by disposing of the surviving royal houses through well organised coups d'etat. The West has been out-manoeuvred by the Zionist strategy: economic aid for the Arab states, sponsored by Russia, has placed the Arab countries at the mercy of the Zionists, who have driven a wedge

between Egypt and the West. Eastern Freemasonry, in accordance with Zionist directives, is closing in the Arab republics, while the fusion of the black continent becomes a reality. The Western powers are being left behind, not in effort, but in foreign policy, which is directed by the Zionists living in the West to serve their own purpose of world domination.

Unless the Union of Europe becomes a "fait accompli", and unless Britain and the U.S.A. help to weld the frontiers and the hearts of 300 million Europeans, they will die a natural death from economic strangulation. The Union of Europe, and the unity of the people, the purging of these states from Zionist domination, under the guise of Freemasonry, popular front movements, etc., is the urgent and vital duty of the West if civilisation is to survive and the free people remain free.

Soviet Russia faces the same predicament as the Western Powers, as the Zionist plan unfolds and coups d'etat and revolutions pave the way for their despots. The ideals of Freemasonry and Democracy have been turned into instruments of anarchy by the Zionists, who hold the master-key to both. Suspension of democratic government and masonic societies is the only means of preventing the misuse

f their power from destroying their principles, which civilised countries have adopted at their face value. Russia is in fact the bed of Freemasonry, for Zionism is Freemasonry exposed.

Owing to Zionist strategy, the Western powers are facing a protracted economic death, since their economic arteries have been severed and their life-blood diverted to the East. In another ten years, the Far East will be in a position to supply communist countries in Europe with both raw materials and finished products to be sold in European markets, thus paralysing Western industrial power to produce a slump which no country in the Western hemisphere will survive, leading to revolution in Europe. The megalomania of the would-be masters of the universe has led them into a situation where they themselves as well as their imaginary enemies, the Western nations, will perish, as the governments of the Far East become aware that Zionism is not a philanthropic organisation but a menace to both East and West. Time will prove that lengthy frontiers cannot be guarded.

The leaders in Israel are losing control over their communist allies; the drug has infected the blood beyond remedy. Religious persecution and racial discrimination have served their purpose, and the

barriers erected by Zionists between men can only be removed by a third world war. The coloured peoples are on the march to freedom, and the Jews as part of the white race, face the same fate as the Gentiles, exposed by their tyrannous leaders to the danger of extermination.

Do the Gentiles who advocate and support Russian or International Communism realise that they are acting as the instruments of Zionism? Democracy can no longer solve national or international problems; its weaknesses have been exploited and its strength diverted to an alien purpose; its power to act in its own interests is atrophied. The Western nations have no policy. They merely adapt themselves to the situations which are planned and exploited in the course of the campaign for their destruction. They are forced into a defensive position from which it is impossible to take the lead.

The bodies politic of many nations, great and small, are riddled with the agents of Zionism, in the U.S.A., more perhaps than any other country in the world, outside Israel. For there, the chief agents of Zionism are prominent in the financial, industrial and political life of the country. They dominate all fields of activity and use the prestige and influence

of the U.S.A. to further the interest of Zionism. It is a well-known fact that Wall Street is corroded by the grand strategy of Zionism, and that its financial wizards, while intent on accumulating their millions, very often are intent also upon financial manoeuvring, directed at benefiting world Zionism — with sinister political and diplomatic repercussions the world over. The State Department is very often inspired by Zionist agents, who use American diplomacy to further Zionist strategy. Colossal trusts, cartels, corporations with world-wide commercial activities, have at the top Zionist agents ; American politicians or diplomatists have always at their side Zionist "counsellors"; the most notably characteristic being the elder American "statesman" who, during the last four decades, has been advising one American President after another — Roosevelt, Truman, Eisenhower—who all followed his wise "counsels" concerning the domestic and foreign policy of the U.S.A., this counsellor being one of the most notorious leaders of Zionism.

There are "counsellors" similar to these at work in all important countries, including Britain. To think, however, that they control policies of the Western nations only would be a grave mistake. They are operating in fields where

they are least suspected; in fact, from behind the walls of the Kremlin itself. From there, they are planning not only world revolution to be brought about through Communism, but the collapse of Western civilisation as we know it, in order from its ruins to erect the world which Zionists dream of. For Zionist agents, be they entrenched in either the capitalist or Communist camp, have one fundamental aim — the triumph of Zionism.

CHAPTER 4

The Boomerang Hoax

Christ was a Jew crucified by the Jews. The result was the birth of Christianity.

Hitler was a Christian who was selected by the Zionists to be the executioner of Jews. The result was the birth of Israel.

How many unprincipled people have set fire to their homes in order to claim the insurance money? How often has the fire spread beyond control, destroying the incendiaries themselves in the flames, as well as the lives and property of innocent neighbours?

The same motive of criminal self-interest activated the men who put a match to the tinder which flared into the conflagration of the second world war; the same grim logic of events involved the innocent and guilty in a common fate. At last the free peoples of the world will know that the anti-semitic campaign in Germany was instigated by

Zionist agents in order to attract world sympathy for their claim for a national home in Palestine. Theirs is the responsibility for the holocaust which followed, and theirs is the guilt for the persecution and massacre of millions of their fellow-Jews. These were the means by which the Zionists acquired their national home.

The Western powers have not yet understood the machinery which the Zionists have assembled, nor have they realised that the cold-blooded execution of Jews and Gentiles, and the atrocities committed against Jews in the name of Germany, were deliberately designed to arouse the civilised world in their defence, and to open frontiers to Jewish refugees who would strengthen the ranks of Communism in the democratic countries.

The **Protocols of the Elders of Zion** were published with the intention of provoking anti-Semitism; **Das Kapital** was written to overthrow the Western way of life; the material for **Mein Kampf** was put into the hands of Adolf Hitler to excite an outbreak of anti-Semitism in Germany which would outrage world opinion and gain universal sympathy and support for the persecuted Jews.

Unfortunately for the Western world, the fraud

which the Zionists inspired was never detected. Captain Roehm, who knew the secret that Hitler was merely the ghost writer of **Mein Kampf**, did not live to tell the story of how Zionist agents supplied the material which Hitler incorporated in his autobiography. Ernst Roehm was assassinated, in June 1934, by members of the Nazi Party, when he was about to expose this monstrous hoax. Father Bernhard Stempfle, the agent disguised as a priest who visited Hitler in Landsberg Prison, was shot, in 1934, "while trying to escape". He also played his part in this plot. Father Stempfle provided Hitler with a copy of the **Protocols of the Elders of Zion**, and himself wrote part of the book which was published under the name of Adolf Hitler. A comparison of the relevant chapters of **Mein Kampf** with the **Protocols** is clear evidence of their source.

Hitler was not the man the German people believed him to be : he was the scapegoat chosen to put into action the Zionist strategy which destroyed the military power of Germany in a war between nations whose common faith and culture should have been the basis of their united strength. The tragedy was that neither Hitler nor the German people were aware of the hoax which had been contrived to precipitate a pogrom which, apart from em-

phasising their need for a national home, would enable Jews who fled to other countries, without suspicion, to propagate Communist principles. It was also the intention to counteract the revival of the Roman Empire under Mussolini — for Fascism had produced a form of National Socialism superior to the Zionist-Communist movement.

Hitler unwittingly served the interest of Zionism by signing the non-aggression pact with Russia in 1939. Like all fanatical Nationalists, Hitler had no idea how the secret and powerful machinery of Zionist Freemasonry had enslaved millions of Germans who, as Freemasons, were in the service of Zionism, which compelled them to act against Germany's national interests.

Western statesmen of today, fatally supporting Freemasonry, unknowingly serve the plan which Zionist Communism has formulated.

In this century, the destructive wave of hatred and violence, the devastation of the cities of Europe and the slaughter of their citizens, bears witness to the evil motive which inflamed nationalist feeling to a catastrophic pitch. Thousands upon thousands of the conspirators themselves perished in the inferno, others fled to Israel ; whilst Jews and Gentiles alike were sacrificed in the world's greatest hoax. The

German people were betrayed and punished ; Zionism triumphed.

The revelation of this cold-blooded strategy gives a glimpse of the distorted aims and warped minds which direct the Zionist movement, dictating their policy regardless of conscience or the cost in human lives. The wave of anti-Semitism aroused in Germany spread to other European countries, and hundreds of thousands of Jews perished, and killed themselves in despair, little knowing they were the martyrs of Zionist tyranny.

The State of Israel was established in 1948, after a coup d'etat engineered by the Zionist leaders in Palestine, costing further bloodshed. The British forces were compelled to leave the country, and the Arab inhabitants driven to take refuge in the Gaza strip which was allotted to them. The Zionist cry of anti-Semitism had achieved its object — at last, a national home, founded upon human skeletons.

The Zionists have not considered that Israel could become the graveyard of world Jewry, if the Jewish people themselves fail to check the promotion of their Zionist leaders. The German and Italian people who supported Hitler and Mussolini paid the

penalty. The Jewish people as a race must take the initiative now to stop the precipitous descent to ultimate destruction, which would be their inescapable fate in a last, third, world war.

CHAPTER 5

Evidence of History

The two great triumphs of Zionist strategy in the twentieth century have been the Russian revolution and subsequent spread of international Communism; and the establishment of the State of Israel. Yet these two achievements, so disastrous to humanity in their long-term effects, so appalling in their immediate toll of human lives, are only a part of the pattern which can be detected in the series of significant events in this century :

On 7th October, 1920, the Zionist Council in Jerusalem expressed their determination to master the Arab countries. This decision was renewed at the 17th Zionist Congress in 1931 — which had already launched in Germany the anti-Semitic hoax described in the previous chapter. In 1936, the wave of anti-Semitism in Germany and Europe spread, driving before it millions of Jews in search of a new home. From 1936 onwards, Jews and Gen-

tiles were used as cannon fodder and objects of advertisement to gain the establishment of the State of Israel. Following the success of this plan, the Zionist Council meeting at the Royal Central Asian Society made the following declaration : "We are not pessimistic. Today the Arabs are in the majority and they will try to dominate the Jews by force . . . tomorrow the Jews may be in a majority."

Israel provides a sanctuary for homeless and persecuted Jews, but its true significance is that it forms a central authority from which radiates absolute control of all Jewish communities and individuals, who are compelled to yield loyalty and obedience to their Zionist leaders. The fact now is that Western Jews are becoming aware of a cleavage between the aims of Zionism and the precepts of the Jewish faith.

In 1922, in Italy, a revolution, under pressure of Communism, in the attempt to crush the Christian world, was defeated by Mussolini, unwittingly a despot of Zionism (see Protocol No. 10), who betrayed the cause of anarchy for Fascism, which later brought about the assassination of Matteotti in August 1924.

In 1923 an organised German anti-Semitic plot originated in Munich.

In 1931, the fall of the monarchy in Spain brought about a revolution fomented by Zionists, which was defeated by Generalissimo Franco in 1936. It is significant that the Labour Party was in office in Britain 1929-1931.

1939-1945, the failure of Zionist intrigue to hoax Generalissimo Franco into joining the Rome-Berlin Axis.

1946, in Italy, the abdication of King Umberto, and the fall of the monarchy, due to the influence of Zionism through the British Labour Party (in office 1945-1950).

1948, the establishment of the State of Israel.

1952, in Egypt, the fall of King Farouk, brought about by anarchist forces, planned by Zionists.

1958, the assassination of King Feisal of Iraq, followed by a successful coup d'etat by Zionist forces to establish a regime in sympathy with Communist Russia.

The 1939-1945 war was ostensibly waged by the Allies under the command of generals and the direction of statesmen. In fact, it was planned and won by the Zionists, massacre and the Nuremberg trials being only a small part of their campaign for supremacy. The Nuremberg trial machinery was the means by which the so-called war criminals were

denounced, condemned, and finally paid the penalty for the crimes they had not committed. Yet today, the German government are paying the Zionists, in the name of Israel, thousands of millions of marks compensation, not only putting a heavy economic strain on the German people, but succeeding in diverting over twenty million Germans to the enslavement of Soviet Russia. The fruit of their industry, and sweated labour, is being used to drive a wedge in the Western union. Once again, Democracy and Freemasonry are being made to serve the interests of the Zionists, who are also using the resources of Communism to begin their last war for world conquest. The powerful organisations of Democracy, Freemasonry and Communism are mobilised for the benefit of Zionism, to turn the twentieth century world into a jungle, where neither Jews nor Gentiles can escape the fatal consequences of the Zionist Triangle.

During the 1939-1945 war, Jews and Gentiles were organised in underground movements, creating anarchy to breach the defences of Christian civilisation. While generals blundered and statesmen talked, the Zionist movement mobilised its power and resources in East and West, employing the forces of Communism to plunder the West and des-

troy the German race. The Potsdam agreement of June 1945 created Eastern Germany, occupied by Russian Communist forces, where twenty million Gentiles became subject to Soviet rule. It is beyond the power of Western statesmen to re-unite the German people, since Zionism has become part and parcel of democratic governments, and employs Communism for its own ends.

The stranglehold upon the West is the culmination of many years of ruthless and unscrupulous scheming so subtle and insidious as to be apparent only to the perceptive few. Hitler, Mussolini and Franco took action to crush internal strife; Germany and Italy were tricked into war; but Generalissimo Franco, who maintained strict military measures against the possibility of a Communist revolution, ensured that the anti-Semitic hoax should not take a hold in Spain, as it had in Germany. The persecution of Jews in Germany, which later spread to other countries, was planned to coincide with fifth column activities in Europe. As the Western nations took steps to counter Communist influence, the peace of the world began to crumble. Russia entered the war according to plan. The breaking

of Russia's non-aggression pact with Germany was also part of the strategy which hoaxed the Western powers.

The farcical establishment of democracy in Italy since the war, with the object of dividing the people into opposed political extremes, is driving Italians, faced with acute economic problems, towards Communism. Democracy, alien to the character of Latin peoples, is causing a dissatisfaction which can only help to impose anarchy and Communism upon the ancient seat of Western civilisation. The alternative to Italy's political instability is military government, which, by stern discipline and firm law, would suppress the subversive activity of alien-inspired movements. In Germany, also, democracy, sponsored by foreign capital and alien elements, is designed to weaken the bulwarks of Western civilisation against the growing forces of Communism.

The establishment of the State of Israel has provided a nucleus of power to which all Jews, whatever their status or responsibility in their country of adoption, owe allegiance. Thus, Israel, under Zionist domination, is supplied with a worldwide service of information, financial support, and a means of exercising influence in all branches of society.

The action of this hidden power is evident to the enlightened observer. Zionism's leading part in sending Israeli troops, in conjunction with the French and British forces, to invade Egypt in 1956, is a proof that both France and Britain are under Zionist influence.

Using democracy as a mouthpiece to vaunt the freedom which they abuse, Zionist organisations opposed the unity of the Arab States, while Russia, directed by the same power, acting a double role, takes an opposite stand, playing for time, making agreement impossible.

Racial prejudice and hostility are evoked to widen the gap between the white and coloured races in the U.S.A. and Africa. Nations in a state of anarchy are ripe for Communism.

Harmony and understanding between the white and coloured peoples is essential to human progress. An independent Africa would mean a Communist Africa. It is, therefore, imperative that the missionaries of yesterday, who paved the way to civilisation, should be replaced by new missions, not only to preach, but to work and share the fruits of Africa, maintaining a powerful African force to defend Western civilisation against the threat of international Communism. Puppets in the hands of Zionist in-

trigue, the coloured people are fighting for freedom and independence without pausing to think whether true freedom springs from the desire for an unformulated liberty, or from a release from the necessity to fight perpetual wars, into which the strategy of Zionism has led them. Zionist capitalists and politicians have induced Western governments to give independence to many countries which, lacking experience in diplomacy and the art of government, are persuaded, by promises of protection against "Western Imperialism," to follow Russia. Their "freedom" will only lead them into greater subjection.

During this century, the machinations of Zionism have led to two world wars. Their present strategy is directed to the final destruction of the Western nations (without the necessity of a third—nuclear—war) by depriving them of their territorial possessions; of their markets, by organising overwhelming competition from the East; and of their democratic principles by Communist infiltration.

The United Nations has been used as a platform to support Russia's claims to occupy and control satellite countries, and, at the same time, to campaign for the amputation of nations from the Western bloc, either by encouraging the demand for independence or sabotaging the laws of democracy.

Peaceful co-existence between East and West will never be possible while Zionism controls world foreign policy.

Conclusive evidence of the power directing events is the relation they bear to the policy and intentions outlined in the Protocols of the Elders of Zion. The details exposed therein clearly indicate the monster plan threatening Western civilisation.

CHAPTER 6

The Power Behind UNO

One of the most efficient instruments of Zionism's world strategy is its capacity to influence global organisations. The technique is not confined to Zionism. It is a standard weapon, used by nations, or groups of nations, wishing to further their national or corporate interest, via supranational bodies.

Where Zionism differs, say, from the U.S.A. with its political or economic satellites, or from Soviet Russia with hers, is in the fact that Zionism can influence a supranational organisation in a way peculiar only to itself. This is chiefly due to the fact that, paradoxical as it seems, Zionism is never "officially" present, as an individual member, within any supranational organisation. Taking as an example a supranational body **par excellence**—namely the League of Nations between the two world wars, and its successor, UNO — Zionism never had a seat in either; yet, in spite of that, or rather because of

it, Zionism was one of the most powerful forces in both, and rare indeed were and are the occasions when its influence was not powerfully felt, or when it could not command the votes of whole groups of nations, as is so frequently done by the U.S.A., by Soviet Russia, or by the Afro-Asian bloc.

Zionism, with not one single "official" delegate within UNO, is thus one of the leading members of that organisation. It is the "**invisible**" power, whose real influence can stultify at will any issue in the UNO's agenda.

Zionism as the **Invisible Power** can make its influence felt within UNO mainly in three ways :

- (a) Via Jewish delegates supporting the principles of Zionism ;
- (b) by using the votes of countries where Zionism is firmly entrenched ;
- (c) by co-ordinating and making use of the economic or political power of some paramount UNO member, i.e., the U.S.A., where Zionism is predominant.

If we were to examine the nationality or religious allegiance of members of UNO, including their staff, it would come as no surprise to realise how disproportionate a number of its officials are of Jewish

extraction. This, though bad in itself, being prejudicial to the international character of UNO, could not be perilous. The danger is that a large proportion of Jewish members, or employees, are Zionists. They have been planted there with the express purpose of furthering the policies of Zionism.

When, therefore, UNO had to deal with problems of a national or supranational nature, the official members of various nations, or members of its staff, while "officially" supporting the "official" policy of their own countries, or that of UNO, in reality, will see that the policy of Zionism is put into practice. Thus, were the policy of UNO concerning a certain issue to coincide with that of Zionism, the Zionist members of UNO would support such a policy, officially and unofficially. But were the policy of UNO to go against the interest of Zionism, then the Zionist members of UNO would do all in their power to see that UNO's policy was neutralised, or even undermined, and that of Zionism successful.

Usually, such Zionist pressure within UNO is exerted under cover; though its effect can become realistically obvious to those who can feel what hidden forces are at work under the surface of UNO's official policy. But often there are occasions when Zionism comes to the fore, and openly attempts to

influence the policy of UNO, to further its own interests.

It is natural that Zionism should have attempted to influence UNO prior to the birth of Israel. It did so on numerous occasions, and its efforts were crowned with success. This was done, not only by mobilising its members, who had bared within the UNO framework, but also by putting direct pressure upon UNO, via Zionist members in powerful countries, beginning with U.S.A. After the creation of Israel, Zionism exerted even greater influence upon the policies of UNO. For, as the Arab nations set in motion a grand strategy of their own to counteract that of Israel, Zionism called upon the allegiance of its members within and outside UNO, to obstruct any UNO decision, or any UNO policy which was antagonistic to that of Zionism.

The result was that very often, when reasonable Arab demands were brought forward in UNO assemblies, such demands were unaccountably rejected by UNO; and Arab policies nullified by seemingly incomprehensible policies or decision. Thus, when Arabs asked for sanctions against Israel's open violations of territory, for instance, their demands were rejected; when Arabs asked UNO, on many occasions, to check on the rapid armament of Israel,

UNO seemed to become strangoly paralysed; it became a puzzling spectacle for the impartial observer to see how little Israel, with one single seat at UNO, was always victorious in its struggle against the bloc of Arab states within UNO itself. The explanation, of course, was a simple one: little Israel, with one single official seat, was represented by the "invisible member of UNO" — by Zionism, which had many representatives within UNO, all intent upon promoting its policy, whether or not such policy agreed with the interest of UNO.

The Arab interest, therefore, far from being upheld by an impartial supranational body like UNO, were actually opposed by it, because UNO was riddled by Zionist agents, using UNO as a powerful international instrument, to further Zionist imperialism.

Zionism, therefore, by using UNO as one of its chief means to carry out its grand strategy of indirect world domination, is not only undermining a structure which is necessary for the establishment of amity between nations: it is destroying it with relentless pressure. And even worse, it is using it as a tool to implement the policy not of an impartial

body intent on ensuring in equity the interest of all nations, but that of a fanatical group, obsessed with ideas of world domination, dedicated to the proposition that the whole world one day shall be the green pastures of a triumphant Zionism.

CHAPTER 7

Zionism – The Root of Wars

How can we defend ourselves against a ruthless enemy, if we do not recognise it? Zionism is the enemy, which is using Communism and the militarism of Soviet Russia to destroy the civilised world. Zionists and Communists are fellow-conspirators : one holds the head, the other the axe, ready to decapitate the free peoples in defence of their freedom! Zionism is a more dangerous fire-brand, the cradle of a more cruel barbarity than the world has ever known. Atrocities of the past are insignificant beside the horrifying crimes committed by organised Zionism during the last two world wars. Hitler was tricked into precipitating the brutal pogrom which the Zionist leaders had planned. Never before has there been a comparable debasement of human dignity. In order to impress the German people, Adolf Hitler declared himself the author of **Mein Kampf**, with results which not

only dishonoured the good name of Germany but enslaved his compatriots to Russian Zionism. By means of this extraordinary hoax, a small clique of Zionists directed Hitler's policy, which produced the Jewish pogroms, the incitement of race hatred, concentration camps and the second world war. National Socialism under Hitler served the interests of the Zionists, who even today are collecting millions of marks from the German people in reparation for crimes for which they were not responsible.

Where are the Zionist gangsters who selected Hitler — the elected victim of Zionists?

Moscow, the spokesman of Zionism, makes "peaceful speeches" for foreign consumption — in other words, to convince their Communist supporters that they want "Peace"—but the fact remains that Moscow and Israel, both under the control of Zionism, have their plans ready : war, at any price ; either violent conflict or a protracted cold war to achieve the same object. They create disruption and anarchy in order to plunder the West and enslave the Gentiles. The Zionist plan to dominate and exploit the world is the most virulent form of Imperialism — yet they assert that their aim is for

a proletarian revolution—but who will be the victorious proletariat? Will the workers continue to respond, and to act as the sympathisers and active supporters of aggressive Zionism?

CHAPTER 8

Britain Belongs to You ?

Quotation from Disraeli's Novel, "Coningsby" (1844). Sidonia (Rothschild):—

" . . . every generation they (the Jews) must become more powerful and more dangerous to the society which is hostile to them. Do you think that the quiet humdrum persecution of a decorous representative of an English university can crush those who have successively baffled the Pharaohs, Nebuchadnezzar, Rome, and the feudal ages? The fact is you cannot destroy a pure race of the Caucasian . . ." (Note the word 'Caucasian'). . . .
"organisation. It is a physiological fact ; a simple law of nature, which has baffled Egyptian and Assyrian kings, Roman emperors, and Christian inquisitors. No penal laws, no physical tortures, can effect that a superior race should be absorbed in an inferior, or be destroyed by it. The mixed persecuting races disappear, the pure perse-

cuted race remains. And at this moment, in spite of centuries, or tens of centuries, of degradation, the Jewish mind exercises a vast influence on the affairs of Europe You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews: that mysterious Russian diplomacy which so alarms Western Europe is organised and principally carried on by Jews ; that mighty revolution (of 1848) which will be in fact a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolise the professorial chairs of Germany . . . I resolved to go myself to St. Petersburg (in connection with a Russian loan). I had on my arrival an interview with the Russian Minister of Finance, Count Cancrin ; I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain ; I resolved on repairing to Spain from Russia I had an audience immediately on my arrival with the Spanish minister, Senor Mendizabel ; I beheld one like myself, the son of a Nuevo Christiano, a Jew of Aragon. In consequence of what transpired at Madrid, I went straight to Paris to consult the President of

the French Council ; I beheld the son of a French Jew, a hero, an imperial marshal, and very properly so, for who should be military heroes if not those who worship the Lord of Hosts? (Soult is a Hebrew) and others of the French marshals, and the most famous, Massena, for example; his real name was Mannaseh The President of the Council made an application to the conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew. So you see . . . that the world is governed by very different personages from what is imagined by those who are not behind the scenes."

These words, written with the knowledge and authority of a Jewish Prime Minister of England, throw an ironic light upon the Labour Party slogan for the 1959 Election, "Britain Belongs to You." It is of the most vital and urgent importance to the survival of British democracy that the true answer to the question, "To whom does Britain belong?" should be revealed.

In the past, British statesmen opened the frontiers of their country to refugees from all over the world, granting them the freedoms of democracy, which they have misused to serve an alien power, one of whose aims is the destruction of democratic govern-

ments. The policy dictated by Zionist leaders has been : to permeate the life of the country, gradually gaining control of finance, industry, the press and the government, by filling key positions in these spheres by Zionists, or persons controlled by Zionists. This has been done, unchecked and unmolested, by skilful exploitation of the democratic freedoms.

The mass media of Press and radio, cinemas and theatres, have been used to undermine the principles and debase the values of the people in their own homes, conditioning them to think as one person, compelling the workers to abandon their personal or family duties. Aliens have taken the protective colouring of English manners, speech and names in order to plunder the world in the name of democracy; injustice, hatred and violence are the calculated results of their actions.

The stratagem they have employed (and are still employing) has brought discredit and dishonour upon Britain, depriving her of the high regard which was expressed in the saying, "The Englishman's word is his bond," as people the world over, unaware of the deception, lose faith not only in the English but in democracy. The systematic exploitation and corruption of democracy is reducing

a noble concept to a mere mockery for a purpose directly opposed to its principles.

Britain is under the control of the invading agents of Zionism, among them thousands of coloured people, fanatical Communists ready to take their part when the time comes; immigrants and tourists representing commerce, religious and cultural groups ; who will endeavour to reduce the country to a state of anarchy in which Communism could take over without opposition.

Political equality and freedom of association have enabled this fifth column, through the Labour Party, trade unions and Freemasonry, to influence and at times to direct the policy of the British government. The penetration of the cells of the social structure, resulting in domination of the body politic, resembles the malignant progress of cancer in the human body: it will prove fatal unless surgically removed

In Britain, the Zionist ascent to political power has been through Fabianism and the Labour Party. The Fabian method was to permeate existing societies with socialist and pacifist ideas. Friedrich Engels and Marx's daughter, E. Aveling, were leaders of Fabian groups.

It is pertinent to ask how many members in both

Houses of Parliament today are Zionists? How many Jews, as Zionist agents, occupy posts of responsibility in the British government? The Labour Party provides Zionism with a legal means of misleading and misinforming the public in the interests of international Communism. Labour Party policy appeals to a section of society which welcomes the opportunity to overthrow the capitalist system, because they believe that it exploits the working classes. Zionism encourages this means of weakening the capitalist structure—the goose which lays the golden eggs for the British worker!

In their haste to bring about the downfall of Britain, they have not taken into account that distinctions of class still remain paramount, namely the distinction between mental and manual labour; and that social life in Britain depends upon the ability of the individual rather than the mass machinery of government, for which they intend to substitute international Communism. Today, Zionists hold monopolies in many leading industries, themselves becoming the modern monopolist capitalists, with the Soviet Union as their bankers.

They have exploited democracy to establish themselves as the strongest capitalist group in the world. By virtue of their control of the majority of the im-

portant industries, they hold the lifeline of national and international trade. Inflation is the Jewish financiers' secret weapon, increasing the cost of living in every country outside the Soviet Union, and the resultant wages battle is undermining the stability of every nation whose economy is linked with the West. The same power is the driving force behind the trade unions, directing local leaders. Employees holding key positions, in many cases working for what they believe to be the interests of the people, are engaged in sabotaging the economy of their own country. Communist influence has shifted from the leadership to work in comparative obscurity through shop stewards, who are capable of effectively inflaming the grievances of their fellow workers and instigating strikes which, on a large scale, can disorganise the industry and public services of the country. Communist agents in Britain depend upon an ill-informed and apathetic public to support their carefully planned activities to establish an alien authority which, directing a dissatisfied body of men, will assist the destruction of British industrial power.

As respected citizens, controlling reputable businesses, under assumed names or acquired titles, the intruders use their wealth and influence to finance

and propagate Communism, in the service of Zionism. The capitalist countries of yesterday will become the slaves of the Communist capitalists of tomorrow. Labour Party supporters who condemn capitalism (which, in fact, has raised their standard of living), are unwittingly giving away Britain's wealth to aliens, who will enslave them at starvation wages and whose object is to wreck British prosperity and damage British prestige.

An alien influence is discernible in the destructive thirst for power and material greed displayed during the nineteenth century. Democratic conduct of affairs has been diverted, misled and misguided, revealing, in the grave errors committed by democratic statesmen, the perversion which impels just men to act unjustly. Western statesmen have allowed themselves and their people to be misled by the deceptions which have changed the direction of Britain's policy. Zionist political subversion is a form of attack as difficult to counter as their parallel offensive in the guise of Communism. These adopted citizens play upon human weaknesses; they also impress into their service the highest qualities of human nature. The network of devices set to trap the idealist and convert him to materialism is so widespread that few have been able to escape the

web. The Labour Party in the United Kingdom is supported by so-called intellectuals who are unaware of the persuasive power of the alien in their midst. The electorate is blind to the fact that democracy has been made the instrument of Zionism. Why are the public not told why leading ministers resign from the Government without giving reasons, sacrificing their political careers, rather than expose the Government's weakness? No conscientious Englishman should be compelled to serve both the interests of Britain and the alien policy of international Zionist Freemasonry, nor any patriot belong to a party which serves the interest of Soviet Russia.

Jewish politicians, with British status, with power to influence national affairs, are, under Zionist pressure, obliged to voice the opinions of the enemy to pierce the heart of civilisation. Their power was demonstrated when the British were turned out of Palestine by military forces financed by innocent Jews living in England, who were compelled to divert armaments through Paris, to the Israelite rebels, with which to murder British troops defending Palestine. This treasonable act illustrates that the first allegiance of British Jews is to Israel. These are the people who venture to say — through the Labour Party — "Britain Belongs to You"!

They have obstructed the formation of a United Arab Republic to maintain peace in the Middle East — which would be one of the essential ingredients in the formula for Western defence. They have strongly opposed the rearmament of Germany with modern nuclear weapons and other essential war materials, for Germany equipped as a powerful military force, combined with the navies and air forces of Britain and the United States, could defend the West against aggression. One of their primary aims is that Germany should remain divided and never again be allowed to rise as a leading military power. The British Parliament and Press are used to attack Germany, thereby weakening Western defence to the advantage of Communism. The Board of Deputies of British Jews, in London, have expressed "the strongest exception to the suggestion that Her Majesty's Government should afford to the German Armed Forces facilities for military training within the British Isles," seeking to enlist the support of the British Government in their campaign against Germany, whilst dividing the democracies against themselves.

The Labour Party, under the direction of an influential minority of British Zionists in both Houses of Parliament, plays its part, endeavouring to ren-

der Britain a defenceless nation, by advocating unilateral disarmament and opposing nuclear weapons for Britain and Germany, to enable Russia, without opposition, to enslave what remains of "free" Europe, in accordance with the aims and objects outlined in the Protocols.

When Hitler came into power, the British bourgeoisie, then the so-called British Imperialists, were accused of giving him support in armaments in 1935, and by the Naval agreement of June 1935 strengthening his position. Little did the world realise that it was not the British people who supported Hitler, but the Zionists in Britain, working hand in hand with Moscow, to instigate anti-Semitic persecution in Germany in order to secure a national home for the Jews. Once again, the good name of Britain was blackened, and the German people, with their leader, hoaxed into starting the pogrom which Zionism had prepared. Yet the British Government bears the historic guilt for the deplorable conduct of the negotiations of the Locarno powers in London, whilst session after session of the League of Nations censured the encouragement of Nazi Germany; although, in fact, the real power behind Britain's foreign policy has been, and will remain, the Zionist oppressors, working within Freemasonry and the Labour Party.

The world should know that the Zionists initiated Fascism in order to bring about a second world war with Soviet Russia — a desire which materialised.

Zionist hypocrisy knows no bounds; neither does their treachery. They are the men who not only defamed the German nation, but sacrificed their Jewish brothers in a murderous campaign against their own people, in preparation for the second world war. Proudly conscious of their successes, they are now preparing for a third world war, whilst Russia is sweeping forward with incomparable victories in the East and West, and the struggle for so-called unity and freedom under Communism in the unoccupied countries of Europe continues unabated through every institution, trade and profession in the grip of Zionists and Freemasonry.

CHAPTER 9

The “Magnificent Weapon” of Freemasonry

The method of Zionism is to divide the human race in order to dominate it, and to corrupt the human mind in order to coerce it. In Protocol No. 9 are the following significant words :—

“We have in our service persons of all opinions, of all doctrines, reactionary monarchists, demagogues, socialists, communists, and utopian dreamers of every kind Each one of them . . . is boring away at the last remnants of authority, is striving to overthrow all established form of order We have fooled, bemused and corrupted the youth of the goyim by rearing them in principles and theories which are known to us to be false”

To substitute material standards for moral values, by force of example and propaganda, has been the purpose of Zionism in this century. In the past,

men acquired knowledge through imitation, and fired by the inspiration of a spiritual faith, lived and worked creatively. Nowadays, the creative imagination is being diverted to a mechanised drudgery, accepted as the means of attaining the promised material utopia. The age when ordinary people were inspired by noble causes is past. Communism has manufactured a material world based on legalised exploitation of the people, whom they have enslaved, under the compulsion of fear and illusion, to a dogma which has paralysed reason and killed faith.

Clearly, the Zionist leaders are more interested in political and religious domination, with Israel as the "Vatican City" of the future, than in territorial expansion. (Zionists consider the Vatican to be the power behind Christianity, and they are determined that Israel shall become an equally potent factor directed at the ultimate disintegration of society.) They know that frontiers are difficult to hold, whereas the human mind can be penetrated, impregnated and controlled. "If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the goyim is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success . . . " (Protocol 15).

Freemasonry, with its lodges and branches all over the world, provides a perfect means of achieving this object. " . . . In the freemason organisation, which had fallen completely into his (the Jew's) hands, he found a magnificent weapon which helped him to achieve his ends. Government circles, as well as the higher sections of the political and commercial bourgeoisie, fell a prey to his plans through his manipulation of the masonic net, though they themselves did not even suspect what was happening . . ." ("Mein Kampf," Chapter XI, Race and People.)

" . . . the propaganda which the freemasons had carried on among the so-called intelligentsia, whereby their pacifist teaching paralysed the instinct for national self-preservation . . ." ("Mein Kampf" *ibid.*)

The following is the encyclopaedia definition of Freemasonry :—

"Freemasonry. In modern times is the name given to a world-wide institution of the nature of a friendly benevolent society, having for its objects the promotion of social intercourse amongst its members, and, in its own language, 'the practice of moral and social virtue,' the exercise of charity being particularly com-

mended. By a peculiar grip of the hand and certain passwords members are enabled to recognise each other, and the existence of masonic lodges in all countries enables the free-mason to find friendly intercourse and assistance wherever he goes. Its origin is found in the masonic brotherhoods of the Middle Ages, and some of the names, forms, and symbols of these old craft guilds are still preserved. In an age when great cathedrals and monasteries were rapidly springing up masons were in great demand, and had to travel from place to place, hence signs were adopted by which true masons might be known amongst each other and assisted. The idea of utilising this secret method of recognition for general, social, and charitable purposes, without reference to the mason's craft, seems to have originated in the Edinburgh Lodge, where, in 1600, speculative or theoretical masons were admitted. In its present form of organisation it dates back to 1813, when the 'United Grand Lodge of Ancient Free and Accepted Masons of England' was formed, which has nearly 2,000 local lodges under its protection, and Grand-Master being always a member of the royal family."

The above describes the accepted view presented to the Christian world. But Freemasonry, like other branches of non-Jewish life, is riddled with the cancer of Zionism. The reader should not be surprised to learn — since Zionism and Communism are allied — that the headquarters and the Supreme Council of world Freemasonry is in Moscow. ("All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders . . ." (Protocol 14.), although the Western world is led to believe that Freemasonry does not exist in Soviet Russia.

How many people, including Freemasons themselves, know that Freemasonry is a world-wide organisation serving the interests of international Communism, led by the Grand Council from the Kremlin? Is it any wonder that democracy is doomed? Unwittingly, all Freemasons are contributing to Communism — because Freemasonry is a Zionist - controlled organisation — undermining Christian unity and sponsoring atheism.

The Masonic lodges have provided an ideal means of enrolling Gentile members in the service of Zionism under cover of Freemasonry, and have been used to conceal an underground movement inspired

by revenge, and used as a defence measure against persecution. ". . . our organisation of secret masonry which is not known to, and aims which are not known to, and aims which are not even so much as suspected by, these goy cattle, attracted by us into the 'show' army of masonic lodges in order to throw dust in the eyes of their fellows. God has granted to us, His Chosen People, the gift of the dispersion, and in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world." (Protocol No. 11). This ancient and extensive secret organisation, dating from the Middle Ages, possessing branches and lodges in all civilised countries, has been exploited in the name of love, charity, brotherhood and mutual assistance — in the same way as democracy has been exploited — to spread a cancerous growth which has become the scourge of humanity. (According to medical opinion, cancer takes root only in civilised countries.)

The present form of Freemasonry originated in London in 1717, and in the year 1725 was introduced into France, where in the hands of the Zionist organisation, it engendered the passions which exploded in the French Revolution of 1793. (See Pro-

tocol No. 1, and Protocol No. 3, which says : "Remember the French Revolution to which it was we who gave the name of 'great'; the secrets of its preparations are well known to us for it was wholly the work of our hands.'"). Members of royal families in patronising Freemasonry have helped to contrive their own downfall. World domination by Zionism through secret societies, in particular Freemasonry, is the secret force undermining Western security. The cold-blooded conspiracy to overthrow Western society through Freemasonry has not yet been understood by the staunchest Gentile patriot; nor by monarchs who, as Freemasons, are helping the enemy to expedite the end of monarchy.

British democracy has indeed served the interests of Zionism by sponsoring lodges and branches throughout the United Kingdom, where heads of states and influential people in the government share with their so-called brothers the secrets of state. If Hitler, Mussolini and Generalissimo Franco had tolerated and supported Freemasonry, there would have been no revolutions within their frontiers, and the hoax of anti-Semitism would never have taken root.

What hope or opportunity has any nation of solving its problems, when national and international

affairs are in fact controlled by the organisation which directs both Communism and democracy, and lets loose anarchy at will? Admitted that Freemasonry until today has served the interests of Great Britain, just as democracy has served the interests of her people — but the men behind these movements are those who with one voice appeal for peace and with another incite to war.

Undeniably, the objects of democracy — a government representative of the people, which recognises as essential the freedom of opinion, speech and organisation, and the freedom of worship—and the objects of Freemasonry — “the practice of moral and social virtue” — have been realised and proved beneficial; but both have been exploited and diverted to other ends.

Freemasonry, based on the sentiment of brotherly love, has in fact been used for the diametrically opposite purpose of creating artificial barriers between men, sowing dissension rather than promoting good will; it has been used to advocate the cult of the individual in order to undermine the authority deriving from the state which empowers the individual to act in the national or public interest.

Hence the double dilemma of the West : how to deal with the internal cancer which flourishes in its

civilised soil; and how to counter the threat from international Communism, which increases in proportion to its hold on society, through the masonic network and political intrigue. Zionism has infected the leaders of the West with the virus which impels them to act, in the name of democracy, in a way which not only prospers Communism but imperils those democratic liberties which they are pledged to defend.

Before a disease can be cured, its origin must be discovered. One man alone cannot solve the nation's problems, although the most effective means of destroying an idea is to attack it with a more potent one. Western statesmen must realise that man, whatever his beliefs, cannot serve man alone. The Western nations must recover their traditional faith. They must reject the heresy imported by Zionism, which would replace God with man. Our present leaders, if they are Gentiles, should realise that the survival of the West depends upon them. They are urged in the interest of humanity to purge Freemasonry and Western civilisation of Zionists and their supporters.

Democracy has become a travesty, since its essence has been destroyed and its rights and freedoms abused to promote obedience and service to an idol,

a Grand Master, a Council, rather than love of God and fellow men.

The human being is the only living creature having by nature an instinct to take everything he can from life, giving nothing in return. Only a handful of men — writers, philosophers, artists — give back to life more than they have absorbed from it. There are few indeed who give freely for the welfare of others, or spare thought or sympathy to alleviate the sufferings of their fellows. Man's innate egoism compels him to defraud the world and exploit the innocent.

The Jews as well as the Gentiles may in time realise that Zionism is responsible to humanity not only for the atrocities committed in the name of Christianity in the last centuries but for the final disaster of having brought into existence the spirit of Communism, to which many millions of Jews and Gentiles will become enslaved, or perish.

CHAPTER 10

Conclusion

Culture has produced cancer; civilisation has supplied the material which nourishes it. Zionism has inspired Freemasonry, which has perforated the conscience of the civilised men who today turn to Communism.

In order to arrest the decline of the West, it is essential that the following emergency measures should be enforced :

Elimination of all Zionist activity in the Western hemisphere.

Removal of all Zionists, or those controlled or influenced by Zionists, from Parliament and from key positions in industry and the professions.

Suppression of all Zionist-controlled organisations, Societies and groups.

Check of all Zionist-inspired or controlled Press, radio, television, theatres, film industries and of any ~~other mass media~~. International radio discussions

between members of governments, or the Press, should be stopped forthwith, as they are a means of obtaining information of primary importance and of broadcasting opinions for the exclusive benefit of Communism and the satellite states.

In this manner, though not totally neutralised, Zionist influence would be greatly reduced, if not altogether paralysed. Its total elimination, unfortunately, will be a thing of the distant future. For as long as Democracy, or rather, as long as democratic institutions as they now exist, are undermined by forces inimical to true Democracy, Zionism will continue to infiltrate into the sinews of society in order to carry on its nefarious activities.

It behoves the Western nations, therefore, to reform their economic and political structures, to unite into closely knit federations or confederations, the better to oppose an enemy which, because of the insidiousness of its nature and goal, would otherwise sap their very foundations.

In the execution of this self-renewal, there will loom the tragic possibility that the assimilated Jews of the Western world might be deprived of their status as equal citizens, of their economic security, of their political rights; indeed, that the horrific past will once more be revived, namely that pogroms will

become again a reality. Should that occur, and the Jews of the Western world be swept away by a new wave of anti-Semitism, let the eyes of Jews and Gentiles alike see that the true instigator of this persecution, as in the past, is the so far unmasked enemy of all law-abiding Jews, namely Zionism. They would be once more the victims of hidden Zionist machinations.

The Jews alone, more than anybody else, could prevent a renewal of such monstrous fratricide. The Jews, therefore, would be well advised if they wish to ensure their own survival, to be in the fore-front in the fight against Zionism. They should begin by opposing the two main creatures of Zionism — Freemasonry and Communism — and the branches thereof, such as, for instance, the various popular fronts, or Labour Party movements. For centuries, through their secret societies and other institutions, they have resorted to intimidation in order to curb, to silence, or even to destroy the voices of liberty. The master minds of Zionism are working against peaceful co-existence, for they thrive on upheavals and wars. The villainous conspiracy which encouraged anti-Semitism in Germany, and which was partially instigated by a rabid nationalism, was inspired and promoted by the central command of Zionism which

executed its grand plan by using religious and racial prejudice, social grievances, and economic and political strife. To further their activities, the Zionists make friends with their enemies, and the enemies of tomorrow are the friends of today.

No time has been lost since the end of the first world war to enhance world Communism. Zionism has promoted a gigantic campaign which began the second world war, founded upon hatred directed against the Jewish people, their own kin, with such vulpine slyness as successfully to deceive not only their own people but the Gentiles, statesmen and states. The anti-Semitic hoax played on the German people, via Hitler, is proof of their subtle vileness.

The range of the Zionist grand strategy and the multifarious details of its tactics, now as in the past, is unparalleled in history.

The Western nations should spare no effort to reveal to the world this hostile force whose hidden influence has perforated the conscience of Jews and Gentiles alike, and whose savage determination is to deprive contemporary man of his liberties.

Democracy's magic formula has been the Zionists' triumph. The acceptance of democratic principles by the Zionists enabled them to overrule reason,

thereby hoaxing even the most loyal patriot to serve the interests of Zionism. Democracy, therefore, gave the Zionists every possible opportunity to put into practice the plan which not only inspired anti-Semitism in Germany but impelled the forces of the free world into the second world war. Democracy has allowed the people a freedom which in the hands of Zionist agents has led them astray. In fact, the Zionists have split Western unity beyond repair. to conquer the future; to implant Communism to work towards world domination.

Zionism has never operated in the interests of the people, whether Jew or Gentile. Zionist imperialism threatens not only territorial rights, but civilisation itself, for whilst posing as a friend, it schemes its own advancement; a perilous foe, using Communism to its own advantage by preparing the hordes of the East to swarm like locusts into the West.

Neither Zionism nor Zionists has ever benefited mankind; it is basically a leech-like body, parasitic and destructive, tearing asunder everything which is good, creative and spiritually united.

Unlike other religious bodies, the Zionists have used, and are still using, their religion to destroy all forms of non-semitic faith. Zionism uses Judaism to undermine the Jews. It exploits the

Jewish people to disrupt unity between individuals, nations and religions. Indeed, Zionism has abetted all kinds of sinister activities to create despondency in the Gentile world, using Jews as a bait for anti-Semitism, going so far as to use the Jews as stepping-stones for the promotion of its schemes, directed towards furthering Moscow's plans for world domination. It is the paramount concern of all Zionists in key positions to serve the interests of Zionism first, instead of serving the interests of their adopted country. Hence, the inability of Western society to stop the rot which has already undermined its very foundations. World liberty is imperilled by Zionist imperialism, the enemy from within, which, while posing as a friend, in reality is the foe sworn to the ultimate extinction of everything not in harmony with the ultimate Zionistic goal. That Zionism has never been and will never be a friend of Western civilisation is born out by the Protocols of the Elders of Zion. The three publications already mentioned are sinister offsprings of Zionism, i.e., **The Protocols of the Elders of Zion**, **Das Kapital** and **Mein Kampf**, testify that the fundamental pivot of its strategy is Communism, which was sired by Zionism. Communism is being used to destroy

the West. The salvation of the Western world, including the salvation of Russia herself, depends not only upon the disappearance of Communism, but above all, upon the destruction of its hidden promoter, namely Zionism.

Zionist strategy has always borne the same nefarious fruits — economic upheavals, religious strife, revolutions and wars. Today, democratic institutions everywhere are relentlessly undermined by one of its inglorious by-products, namely cultural poisoning.

Although Zionism has never fought a battle, yet it invariably springs victorious from the ruins. More, thanks to its cunning, it uses one of the paramount military powers of today, namely Communist Russia, as one of its most obvious instruments of conquest. Zionism plans to rise from the incineration of the Western nations as their uncontested ruler. Its evil purpose may yet materialise. Let there be no mistake: the destruction of Communist nations will never halt the march of Zionism, for in its calculations, whoever is the nominal victor, Zionism must triumph. Zionists have always brought disaster to their friends. History past and present can well illustrate this.

Unless the Western nations purge themselves of Zionist activities in their midst, such as, for example, Freemasonry and most left wing organisations, ruin will befall them. Today, as in the past, Zionism has encouraged the expansion of world Communism and has contributed to the ideological and territorial conquests of Soviet Russia, thus helping to tear asunder the great family of the Western nations. The fratricidal second world war was undoubtedly a great victory for Zionism. Another such holocaust — caused by a third world war — which could also bring about the collapse of Soviet Russia, would open the flood-gates to the irresistible tidal wave from the East, which would spell the end of Western civilisation and the commencement of a world inspired solely by materialism and controlled by its Zionist masters. This is the essence of the Zionist master plan.

The waxing and waning of Zionist political and spiritual influence have a direct bearing on Western survival. The ruthlessness of its policy, the immorality of its tactics and the criminal designs used to achieve its end, cannot be easily analysed. Corruption, destruction and sabotage are the driving forces of Zionist policy. The Zionists are determined to impose their domination over Jews and

Gentiles, friends and enemies, whether alive or dead; veritable vampires of our time, they sap the strength of all they have lured into serving their cause.

Unless the West takes drastic action to eradicate Zionism, it will endanger not only its own future, but also its very existence. Zionism is pursuing a policy of spectacular acquisition of political power in order to paralyse the very society upon which it lives. Two world wars have already furthered its schemes. The economic collapse of the West, or a third world war, would finalise its monstrous calculations. Zionist imperialism, sired by hallucinations of global power, has lulled the nations into a sense of false security, when it will unleash upon them the organised violators of human freedom, leaving behind them a trail of misery and terror, the result of a third world war, which will exterminate friend and foe for an illusion greater than life itself. The last battle for world domination is about to enter its final stage.

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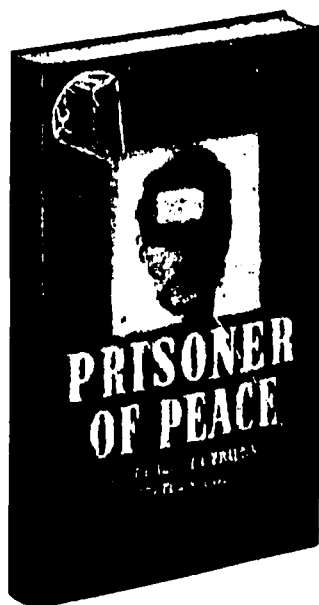
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